

THE
CHRISTIAN JOURNAL,
AND
LITERARY REGISTER.

No. 5.]

MAY, 1824.

[Vol. VIII.]

Abstract of the Proceedings of the thirty-seventh Convention of the Diocese of New-York, held in Trinity Church, in the city of New-York, on Tuesday, October 21st, and Wednesday, October 22d, 1823.

THE convention was composed of forty-seven presbyters, ten deacons, and sixty-eight lay delegates, representing thirty-four parishes.

It was opened with morning prayer, read by the Rev. John Brown, rector of St. George's church, Newburgh, and St. Thomas's church, New-Windsor, Orange county; and a sermon preached by the Rev. Daniel M'Donald, D. D. rector of St. Paul's church, Waterloo, Seneca county, and principal of the academy, and professor of the interpretation of scripture, ecclesiastical history, and the nature, ministry, and polity of the Christian church, in the branch theological school of the Protestant Episcopal Church in the United States, Geneva, Ontario county.

The Right Rev. the bishop of the diocese being absent, in consequence of his having sailed for Europe for the improvement of his health, the holy communion was administered by the Rev. William Harris, D. D. president of Columbia college, New-York, assisted by other clergymen present.

Agreeably to article fifth of the constitution of the church in this diocese, providing for the election of a president in case of the absence of the bishop, the convention went into the election of a president, when the Rev. William Harris, D. D. was elected.

The Rev. Benjamin T. Onderdonk was elected secretary.

Certificates were produced and read, of the incorporation of Christ church, Oswego, Oswego county; Christ church, Morristown, St. Lawrence county; St. Paul's church, Mayville, Chautauque county; Christ church, Sacket's Harbour, Jefferson county; Zion church, Palmyra, Wayne county; and Emmanuel church, Little Falls, Herkimer county: and the said churches were received into union with this convention.

The secretary submitted the following report, which was accepted—

The secretary of the convention respectfully reports, that agreeably to the order of the last convention, and under the direction of the bishop of the diocese, he had printed 1500 copies of the journal of

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the proceedings of the said convention; which have been distributed among the parishes in the usual way. Having made inquiry among several of the most respectable printers in this city, the secretary ascertained from each, that there are certain settled rates for printing, to which all the respectable printers, from whom full justice, in both materials and workmanship, may be confidently expected, uniformly adhere. The proposals of these several printers were, accordingly, about the same. Those of the Messrs. T. & J. Swords being quite as advantageous as any, the secretary had much pleasure, with the approbation of the bishop, in giving the printing of the journal to those gentlemen, the neatness and accuracy of whose workmanship are well known.

The expense of printing, stitching, &c. of the journal was \$162 70. The expense of the bishop's circular, which was also ordered to be defrayed, was \$6 13. Advertisements of the change of the place of meeting of the last convention, in the several daily and country papers published in this city, cost \$20 25. The aggregate amount of incidental expenses was, therefore, \$189 08. Payments for the travelling expenses of clergymen attending the last convention, amounted to \$195 45. Consequently, the whole amount of expenditure has been \$384 53. Subtract this from \$424 25, the amount of the fund at the last convention, and there remains a balance in favour of the convention of \$39 72.

Respectfully submitted,

BENJ. T. ONDERDONK, Sec'y.
New-York, October 21, 1823.

The address of the Right Rev. Bishop Hobart, published in our last volume, page 353, was read.

The following preamble and resolutions were then adopted:—

Whereas the absence of the Right Rev. the bishop of this diocese from this convention, is owing to his having undertaken a voyage to Europe, in consequence of the declining state of his health; and whereas the members of this convention, actuated alike by strong feelings of personal respect and affection, and by a high sense of the benefits which have accrued to our Church at large, and to this diocese in particular, from the frequent exertion of his

talents in the elucidation and defence of the distinctive principles of our communion, from his uniform fidelity, and unwearyed activity, in the several functions of his important stations in the church, and especially from the disinterestedness, zeal, and assiduity, with which he has ever guarded the interests, and promoted the prosperity, of this diocese, and engaged in all the duties devolving on him as its apostolic head, feel themselves called on to unite their's to the many expressions of lively concern which his departure has occasioned; therefore,

Resolved, unanimously, that this convention feels a deep solicitude for the full recovery, and permanent re-establishment, of the health of the bishop of the diocese, his safety, and enjoyment while abroad, and his happy return; and that to this end its members will offer, and do hereby call on their brethren of the church, to offer humble and hearty prayers to the Father of mercies, through the merits of his Son Jesus Christ, that he will be pleased to bless, preserve, and keep, our beloved and Right Rev. Father, to grant him an entire re-establishment of health, and a safe return to his diocese, his family, and his friends; and to bless us with a renewal, and long continuance, of his valuable services and counsels.

Resolved, that an attested copy of the above preamble and resolution be transmitted to the Right Rev. Bishop Hobart.

The following report of the committee on the proper appropriation of the monies received into the diocesan fund was read and accepted.

The committee to whom it was referred to report on the proper appropriation of the monies received into the diocesan fund, regret to be obliged to state, that, although the receipts for the present year are greater than those of the last, they fall far short of what ought, in reason, to be expected; while the demands upon the fund, owing to the very general attendance of the clergy of the diocese, are unusually great. Your committee believe that there has never been in any convention, so large a number of distant clergy. This is a circumstance which ought to be gratifying to every friend to the prosperity of our Zion. It is, however, an unfortunate abatement of the pleasure it should afford, that the expectations reasonably entertained, by the distant clergy, of having at least an important portion of the expense incurred by their attendance, liquidated under the operation of the canon providing for the diocesan fund, should be disappointed. Your committee would respectfully express the sincere wish, that the diocese would feel the importance of lessening the expense of the many valuable clergymen who encounter the difficulties of long journeys, to fulfil

the duty which they owe to the church, of attending her councils.

It appears from the returns, that the following parishes, the clergy or delegates of which are in the present convention, have not made any contributions to the fund for this year: Zion church, New-York;* St. George's church, Newburgh, Orange county; St. Thomas's church, New-Windsor, Orange county; Christ church, Duaneburgh, Schenectady county; St. Paul's church, Oxford, Chenango county;* St. Stephen's church, New-York; St. John's church, Huntington, Suffolk county; St. George's church, Hempstead, Queen's county; Christ church, Rye, Westchester county; St. James's church, Newtown, Queen's county; Christ church, New-York; St. George's church, New-York;* St. Matthew's church, Bedford, Westchester county; Caroline church, Setauket, Suffolk county; St. John's church, Islip, Suffolk county; Trinity church, Fishkill, Dutchess county; St. George's church, Flushing, Queen's county; St. Peter's church, Westchester, Westchester county; St. Paul's church, Troy, Rensselaer county; St. James's church, Hyde Park, Dutchess county; Grace church, Jamaica, Queen's county; Christ church, Hudson, Columbia county; St. Luke's church, New-York.*

Your committee think it must be obvious, that if these parishes would pay up their respective quota, the fund would be, in a very important degree, more nearly equal to the demands upon it. As the fund now is, your committee find that about one half will be expended by appropriating no more than three and a half cents per mile, for the distance, over twenty miles, from his parish, which each clergyman in attendance at this convention, who is entitled to the benefit of the fund, has travelled.—This will leave a surplus sufficient for defraying the expenses of printing the journal of this convention; settling a small account against the standing committee; paying towards the expenses of the late General Convention the sum of \$70 50, the proper quorum of this diocese, agreeably to the recommendation of the said convention, a copy of which the committee will add to this report; and also making a payment on an account for printing former journals, which your committee learn will be handed to this convention.

Your committee would, therefore, propose the following resolutions:—

Resolved, that the sum of three and a half cents for each mile over twenty, of his distance from his parish, be paid to each clerical member of this convention, who is entitled to the benefit of the canon; and

* The contributions of these churches have since been made.

that should farther payments be made in time, the said appropriation be increased in proportion to the increase thus accruing to the fund.*

Resolved, that the present debts of the standing committee be defrayed out of the fund; also the printing, &c. of the journal of this convention; and the sum of \$70 50 towards the expenses of the General Convention; and that the balance of the fund be appropriated to liquidating the bill of Messrs. T. & J. Swords, for printing, &c. the journals of the conventions of 1820 and 1821.

The following is the recommendation of the General Convention to which the committee referred:—

“Resolved, in order that the contingent expenses of the General Convention may be defrayed, that it be recommended to the several diocesan or state conventions, to forward to the secretary of the house of clerical and lay deputies, at each meeting of said convention, 75 cents for each clergyman within said diocese or state.”

Signed by order of the committee,

BENJ. T. ONDERDONK, chairman.
New-York, October 21, 1823.

The following report was then read and accepted:—

Report of the Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York.

To the Convention of the Protestant Episcopal Church in the State of New-York.

The Committee for Propagating the Gospel beg leave, through their chairman, respectfully to report:—

That the sums which have this year been placed at their disposal, have amounted to \$3284 11, arising from the following sources:—

By collections in the different churches of this diocese,	\$ 672 46
By, received from Missionary Society at Troy,	153 62
By, received from Protestant Episcopal Missionary Society, New-York,	1000 00
By, received from Protestant Episcopal Society for Promoting Religion and Learning,	700 00
By balance as per cash account,	758 03
	<hr/>
	\$ 3284 11

The disbursements of the committee within the same period have amounted to \$2779 67, leaving a balance in the hands of their treasurer of \$504 44. When the current salaries, however, of

* The secretary would state, that certain additional contributions enabled the committee to increase the payment to four and a half cents per mile.

the present year shall have been paid up, there will remain a deficiency of above \$700, which can be met only by being withdrawn from the income of the ensuing year.

The number of missionaries employed by the committee, and wholly or partially supported by the above funds, has amounted, the past year, to one and twenty. A number which has reduced the provision the committee have been enabled to make for them, to a stipend very inadequate to the labours they are called upon to undergo. Of the value of their services in extending our Church, the convention are enabled to judge by the extracts from their reports annually laid before them. Of the inadequacy of their salaries they can know little, but through the report of this committee, who, therefore, now feel themselves called upon to discharge a conscientious duty, in urging, through the convention, upon the Church at large, increased zeal and liberality in this most wise and benevolent charity. As an excitement and example to others in the missionary cause, the committee beg leave to mention, to the praise of the Protestant Episcopal Missionary Society of this city, that they have this year enlarged their annual contribution to the sum of twelve hundred and fifty dollars.

The following are, at present, the Missionaries:—

The Rev. Deodatus Babcock, at Buffalo, Erie county, and parts adjacent; the Rev. David Brown, at Fredonia, Chautauque county, and parts adjacent; the Rev. Moses Hurt, deacon, at Granville, Washington county, and parts adjacent; the Rev. Leverett Bush, at Oxford, Chenango county, and parts adjacent; the Rev. Lawson Carter, at Ogdensburgh, St. Lawrence county, and parts adjacent; the Rev. Samuel Fuller, in Albany and Greene counties; the Rev. Ezekiel G. Gear, at Binghamton, Broome county, and parts adjacent; the Rev. Algernon S. Hollister, deacon, at Trenton, Oneida county, and parts adjacent; the Rev. Daniel Nash, in Otsego county; the Rev. George H. Norton, at Richmond, Ontario county, and parts adjacent; the Rev. Amos Pardee, at Oswego, Oswego county, and parts adjacent; the Rev. Thomas K. Peck, deacon, at Onondaga, Onondaga county, and parts adjacent; the Rev. Marcus A. Perry, at Unadilla, Otsego county, and parts adjacent; the Rev. Joshua M. Rogers, at Turin, Lewis county, and parts adjacent; the Rev. Charles Seabury, at Setauket and Islip, Suffolk county; the Rev. William Shelton, deacon, at Plattsburgh, Clinton county; the Rev. Lucius Smith, at Batavia, Genesee county, and parts adjacent; the Rev. James Thompson, in Greene county; the Rev. Frederick T. Tiffany, deacon, at Cooperstown, and Cherry-Valley, Otsego

county, and parts adjacent; the Rev. Phineas L. Whipple, at Fairfield, Herkimer county, and parts adjacent.

All which is respectfully submitted,

THOMAS LYELL, chairman.

The reports of the missionaries to the bishop were then read, as follows:—

The Rev. Deodatus Babcock, missionary at Buffalo, Erie county, and parts adjacent, reports:—

That his labours in the ministry, during the past year, have been confined principally to Buffalo and Black Rock. The congregation at the former of these places, still remains under pecuniary embarrassments, which, as might be expected, retard its prosperity. Something, however, has been done towards liquidating its debts; and it is hoped that the time is not very far distant, when its affairs will become more prosperous. The congregation, as to numbers, is about the same as formerly. The progress of piety is slow, but I am happy to say, that those who have openly professed the religion of Jesus, adorn its doctrines by a holy and exemplary life.

Owing to deaths and removals, the number of communicants has not increased, but remains about the same as when I made my last report. In the congregation at Black Rock there has been no material change.

I have, during the past year, officiated four Sundays at Sheldon, Genesee county, administered the communion, and performed the holy rite of baptism. This congregation, though not large, is a very interesting one. The services of the church are performed with a devotion which I have seldom witnessed; the number of communicants has greatly increased; a general anxiety is expressed for the regular services of a clergyman; and I know of no place in the new part of our country, where one might be more profitably employed. An active zealous young man, with a missionary salary, might be supported between this place and others adjacent. Prayer Books, and Tracts explaining the doctrines of our Church, are here much wanted.

I have also performed service one Sunday in Hamburg; but with the exception of Buffalo and Black Rock, there is little ground in the county of Erie, which could be profitably occupied by an Episcopal clergyman.—I have baptized 4 adults and 18 children.

The Rev. David Brown, missionary at Fredonia, Chautauque county, and parts adjacent, reports to the bishop as follows:

On the last Monday of February, I left my late residence at Hyde Park, and proceeded, with all convenient expedition, to the field of my missionary labours. Bad

roads and stormy weather, however, rendered my journey both tardy and unpleasant.

The first Sunday after my departure was passed at Albany, the second at Palmyra. At this place a good congregation attended, and were apparently impressed with a proper respect for the services of the Church. I would gratefully acknowledge the polite and affectionate hospitality of this beautiful and interesting village. May its inhabitants soon be in the possession of the blessings of the Apostolic Church, which some of them already know how to prize. Before the next Sunday, I had arrived at Fredonia, where I found the friends of the Church rejoicing in the prospect of its privileges and blessings. My missionary labours have been appropriated, principally, to Fredonia, Mayville, and Westfield. Nearly one half of the Sundays have been given to the *first*, about one third to the *second*, and the residue to the *third* place. Besides these, I have officiated once at Jamestown, once at Ripley, once at Dunkirk, twice at Bull's Mills, and twice at Scottsville. In addition to these week-day services, there have been also at Fredonia and Mayville, as many such services as would make something more than the average of one for each week. I have generally held a third service on Sunday. My congregations are uniformly attentive, and in number and character, generally respectable. I have attended five funerals and two marriages.

That you may be enabled to form an opinion of the prospects of the Church in this county, it may be proper to give you a brief outline of the circumstances relating to it, and of the principal places where I have officiated.

Fredonia, of which you have before had some information, from an abler hand, stands first among the villages of the county, for business and population. In this place, our friends have reason to hope, that by the Divine assistance, at no distant period, the Church may be in a flourishing condition, although it has now to contend with much illiberal prejudice and determined opposition. No less than three opposing societies of Christians have provided themselves with commodious and beautiful places of worship, since my arrival. In this respect, they have the advantage of us. But it is in a still more important matter that two of these societies have an advantage of us—they have settled ministers: an advantage that, it is hoped, may not long be peculiarly theirs; and it is most earnestly desired and hoped, that there may soon be more labourers than one, sent into this extensive and fertile section of the Lord's vineyard; for the friends of the Church here, though generally in moderate circumstances, are willing to make vigorous exertions to secure

the services of a resident clergyman; whose missionary labours should be principally confined to the surrounding neighbourhood, where are several places at which his services would be not only acceptable, but also profitable.

From the liberal views and feelings of our friends here, it is hoped, that by the Divine blessing upon their pious endeavours, the Church will, ere long, present a character of permanence, as well as of respectability. There is a Bible and Prayer Book Society here, and a Sunday school of 61 scholars.

Mayville. This place stands at the head of Chautauque Lake, a very beautiful sheet of water, stocked with fine fish, and surrounded by about forty miles of fertile shore, much of it already under good cultivation. Mayville is the seat of justice for the county, where reside a number of agreeable and respectable families, generally well disposed towards the Church, and ready to contribute liberally to the support of a clergyman to be settled among them. There is a church organized here by the title of "St. Paul's Church, at Mayville."

A clergyman would find here plenty of agreeable and useful labour in his Master's cause, and be able, by the zealous use of the appointed means, to win many souls as the seals of his ministry. There is established here also a Bible and Prayer Book Society.

Westfield is a thriving and pleasant village on the great western road, where it is intersected by the Portage from Portland harbour, on Lake Erie, to Chautauque Lake, through Mayville. At this place are some friends of the Church, who, together with some more in Ripley, a few miles farther west, it is hoped, may hereafter form themselves into a congregation; until which time they will principally depend for the privileges of the Church, on the clergyman who may be settled at Mayville.

Jamestown, which I have been able to visit but once, is a thriving and already important village, at the outlet of Chautauque Lake, where are several respectable churchmen, and others friendly disposed, who, it is believed, would contribute something liberal to the support of a clergyman, who should reside among them, and officiate a part of the time.

At the distance of little more than twenty miles from Jamestown, is the village of Warren, in Pennsylvania, where reside, as I have been told, a small number of Episcopal families, anxious to enjoy the privileges of the Church.

From this circumstance, (as has been before communicated to the bishop,) it may conduce to the promotion of the good cause, to concert some plan of mutual aid for these places, with the Mis-

sionary Society of Pennsylvania. I had hoped to be able to visit Warren, and some other places in the neighbouring border of Pennsylvania, to which I have been invited by friends of the Church; but the wants of the church at Mayville and Fredonia, have been so pressing, in consequence of the vigorous, extensive, and complicated opposition they have had to contend with, that I have not been able to extend my missionary labours as far as could have been wished within the county; in every part of which are found persons, who have yet in their hearts some remaining sparks of friendship for the Church, which, by prompt and careful attention, might be kept from extinction. And some are found in every place where I have visited, who, though hitherto entirely ignorant of the character and claims of the Church, are at once, on explanation, disposed to respect them, and to embrace its offered blessings. These are generally such as have been unable to digest the bitter dogmas of Calvinism, are disgusted with the extravagancies and disorders of enthusiasm, and not yet prepared to make themselves quite easy under the levelling system of the Universalists. In many instances, already, strong and unreasonable prejudices against our excellent liturgy, have subsided, and several persons have become attached to it, who were entirely ignorant of it until this season. From these and other favourable circumstances, there is no reason to doubt the ultimate general success of the Church in this country, if a sufficient number of clergymen will engage in its righteous cause. But unless it be so that more labourers can be sent into this part of our Lord's vineyard, many of its goodliest prospects must soon be blasted—some by the frosts of infidelity, and some by the fires of fanaticism.

The attentions, kindness, and hospitality, with which I have been uniformly treated in this country, not only by the friends of the Church, but by many others also, it would be ungrateful not to acknowledge; and in this place, it may be proper for the encouragement of such of my brethren as may think of visiting this beautiful and interesting country, in the service of our Divine Master.

Trinity church, Fredonia, baptisms (adult 1, children 2) 3. Communicants 13; 5 added since Easter.

St. Paul's church, Mayville, baptisms (adult 1, children 4) 5. Communicants 10. Marriage 1.

The number of baptisms and of communicants would doubtless have been greater, could I have given more particular attention to the families who attend our services; but the number and distance of the places where I have had to officiate, has rendered it impracticable.

The Rev. Moses Burt, deacon, missionary at Hampton and Granville, Washington county, reports as follows:—

Since my last report, I have officiated regularly one half of the time at Granville, and the other half at Hampton, excepting two Sundays in exchange with the Rev. Mr. Butler, of Troy; and two with the Rev. Mr. Bronson, of Arlington, Vermont; with a view to have them administer the holy communion in the churches where I officiate. And one Sunday I preached at Tyconderoga, in the county of Essex. The prospect is rather flattering there; indeed, I think there is little doubt, but that if a missionary could be sent to that place, he might collect a respectable congregation.

I have, besides, kept up a regular service by preaching a third sermon alternate Sundays, at West-Haven and Poultney, in Vermont, where there will probably soon be societies organized. As it respects the churches at Granville and Hampton, there is no material alteration since my last report.

There is a probability that there will be societies organized in several of the towns adjoining us, in the state of Vermont, which will rather tend to weaken our churches, and make them more need assistance from those who distribute the bounties of the affluent.

There have been three infants baptized, and six funerals.

The Rev. Leverett Bush, missionary at Oxford, Chenango county, and parts adjacent, reports as follows:—

Since the last convention, I have not been able, in consequence of indisposition, to visit the several congregations of Episcopalians within the limits of my station, as frequently as their prosperity required. All the time, however, which could be spared from the church at Oxford, has been employed among them. During the past year I have officiated as follows:—

At Oxford, every Sunday, excepting five or six, two services have been held.

At Windsor, Guilford, Coventry, and Preston, on different days of the week, four times in each.

The church at Oxford is in a flourishing state—nine communicants have been added during the past year.

Baptisms (adults 3, infants 9) 12. Marriages 6. Burials 6.

The other congregations under my charge, are not much increased. If a missionary could be sent among them to officiate on Sundays, they would rapidly increase, and without doubt, would soon be able to erect houses for worship.

The Rev. Samuel Fuller, missionary in Albany and Greene counties, reports as follows:—

At Rensselaerville the church has been supplied thirty-seven Sundays, one of which was by exchange with the Rev. Mr. Thompson, when I officiated for him at Durham. I have performed service and preached at three funerals, and on several other days; performed two marriages; baptized one adult and two children. Three communicants have been added, and one died; the present number is thirty-two. Collected for the Missionary Fund, nine dollars and sixteen cents.

At Greenville I have supplied nine Sundays, one of which was by exchange with the Rev. Mr. Prentiss, and baptized three children. Two have been added to the communion. During about three months in the winter, this congregation was supplied by the Rev. Mr. Hamilton.

Also at Windham, I officiated four Sundays; and at Waterville, Delaware county, one Sunday, where the communion was administered to forty-one persons.

The Episcopal congregation at Rensselaerville, amidst four dissenting denominations, and some non-descripts, moves on steadily and silently; increasing, it is believed, in attachment to the doctrines and worship of the Church.

The Rev. Ezekiel G. Gear, missionary at Binghamton, Broome county, and parts adjacent, reports as follows:—

During the last year, my services have been principally confined to the congregation in Binghamton. The new church which I mentioned in my last report, has been completed in a style of neatness and elegance not inferior to any in the country; and was consecrated by the bishop last January. Too much cannot be said in praise of the gentlemen who contributed so liberally to this interesting object. May the Lord remember them for good, in thus providing a decent house for his great name. In addition to my labours in this congregation, I have spent four Sundays in Greene, in Chenango county, and three at Oxford, in exchange with the Rev. Mr. Bush, who officiated for me in Binghamton. I have likewise performed divine service one Sunday in Homer, Courtlandt county; two Sundays in Onondaga, Onondaga county; and one Sunday at Auburn, Cayuga county, in the absence of the Rev. Mr. Smith; and one Sunday at Ithaca, in Tompkins county, where I assisted in laying the corner-stone of a new church, to be built of brick, in the Gothic style. Circumstances of an afflictive nature having called me to visit my friends in New-England, I preached two Sundays to the congregation of *Christians** in New-Hampshire; and officiated one Sunday in the church in Lanesborough, and one in

* A distinctive appellation adopted by a particular religious community, and pronounced with the first *i* long, as in *Christ*.

the church at Lenox, in the county of Berkshire, Massachusetts, which are under the charge of the Rev. Mr. Humphrey, a very useful, active, and zealous clergyman. In most of the congregations which I have visited during the last year, and in many places where they are entirely destitute of divine service, I was happy to witness a growing attachment to sound Church principles; and the fruits of true piety—in contradistinction to that loose indifference, as to order and discipline, which are among the most prominent marks of the age in which we live. The absence of our bishop for any considerable time, will be very seriously felt by the churches in this neighbourhood, as they are in a good measure, under God, indebted to him for their existence. Our prayers are continually offered up to the Throne of Grace, for his preservation on the great deep, for the restoration of his health, and his safe return. I have administered the holy ordinance of baptism to ten adults, and about the same number of infants and children. Marriages five.

The Rev. Algernon S. Hollister, deacon, missionary at Trenton and Paris, Oneida county, and parts adjacent, reports as follows:—

Since the last convention your missionary has diligently laboured in the vacant parishes of Oneida county. He has the happiness of witnessing the gradual growth of the Church in several places, and in some instances, a good degree of zeal and liberality. His chief object has been to unite the spirit and power of religion, with the regularity and beauty of the service; and it is a subject of rejoicing, to find the externals of religion duly observed, while the internal "beauty of holiness" is daily improving. Some change has taken place in my labours, though none in my endeavours to promote the cause of Christ and his Church. Where I met with little encouragement, it was thought best to relinquish my labours, and to extend them to other places equally destitute, where the prospect was more inviting. In the month of August last, your missionary accepted an invitation to officiate one third of the time in St. Paul's church, Paris, where the society continues considerably zealous and united, notwithstanding the occurrences which have lately threatened its peace.

At Oneida village, your missionary has officiated lately with an engaging prospect of usefulness. Numbers in that place have expressed an attachment to the Church, and there is no doubt that a society might soon be organized. While noticing this place, your missionary begs leave to recommend a persevering attention to the Indian missionary station at Oneida, and to the school soon to be organized, subject to the direction of the bishop.

He is happy in expressing the high confidence he places in the piety and integrity of the worthy young gentleman now employed at this station. From personal observation, he is convinced of the utility of the mission, and is firmly persuaded, that the Indians are capable of profiting by religious instruction, and of arriving to a good degree of civilization.

The church in Holland Patent remains unfinished, but we have a prospect, with a little assistance, of soon completing it. In behalf of the vestry, I hereby gratefully acknowledge the receipt of \$106. Seventy-three of which was obtained by a concert in Trinity church, Utica, and thirty-three received from a few individuals in the city of Troy.

Number of communicants in Paris 50. In Trenton, Verona, and Oneida, 35. Baptisms (adults 3) 16. Marriage 1. Funerals 5.

The Rev. Daniel Nash, missionary in Otsego county, reports as follows:—

It has pleased God to enable me to officiate almost every Sunday since I made my last report. At least half the Sundays I have attended both morning and evening prayer. I have officiated at St. John's, Otsego, at Fly Creek, and in Burlington; four Sundays in Hartwick, two at Laurens, and one in Exeter. I have also attended at Cooperstown and Cherry Valley. In addition to these, I have preached at Windsor and Coleville, in Broome county; at Franklin, in Delaware county; and also at Stamford. At the latter place I made a very short visit, but sufficiently long to be impressed with the importance of having an active and pious minister placed in that county.

In the month of May I visited the church at Oneida, and with pleasure can testify to the excellent order observed among the Indians. In no congregation, although I have seen many solemn assemblies, have I beheld such deep attention—such humble devotion. By the blessing of Divine Providence on the labours of the young gentleman, who has been with them since the departure of Mr. Williams, they have been kept within the fold of the Church, although exertions have been made to lead them astray. Those exertions most probably will, in a great measure, cease, as it has pleased God to awaken to a just sense of religion, a number of the most respectable of the white inhabitants in the vicinity of the church. This pious congregation, though small, will have a tendency to secure the attachment of the Indians; were there any danger, which I think there is not, of having their affections alienated.

The infirmities of age have prevented me from equalling in my labours, the labours of former years. The knowledge of this leaves a solemn impression on my

mind, that I must soon cease from those labours. And O how little has been done in comparison with what might have been done!—"It is an arduous thing," said a pious missionary, "to root out every affection to earthly things, so as to live for another world." I will add, that it is an arduous thing to be entirely devoted to the service of God our Saviour. That service is delightful, but seldom realized.

The Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent, reports as follows:—

On taking a survey of missionary services for the past year, I find that Richmond has been supplied forty-four Sundays; Genesee, Livingston county, two Sundays; Sheldon, Genesee county, four Sundays; Palmyra, Ontario county, one Sunday; and one Sunday spent at Geneva, during the illness of the Rev. Mr. Clark.

have preached also on week days, at Warsaw and Orangeville, Genesee county; and at Nunda, Allegany county.

At the above mentioned places, the prospects of the Church are, generally speaking, very good; and I have no doubt will continue to improve, if the aid of one or two more missionaries can be obtained.

At Richmond, (which is still my place of residence,) the congregation has increased considerably during the summer past. It gives me pleasure also, to be able to inform you, that there continues to be a gradual accession to our list of communicants. To the number, *fifty-six*, contained in the last report, fifteen have been added. The present amount, therefore, after deducting the losses sustained by death and removals, will be *sixty-three*. Baptisms, four adults and nine children. Funerals three.

The Lord's supper and baptism have been recently administered also, at Genesee and Sheldon.

At Genesee—Communicants 16. Baptisms (adult 1, children 4) 5.

At Sheldon—Communicants 23. Baptisms (adults 3, children 2) 5.

At Nunda, Allegany county, I officiated a few days since, and baptized three children.

Within the limits of my mission, applications have been made for the organization of four new churches; but it was deemed best to postpone it until we should obtain the service of an additional missionary: the experience of a few years having taught me that it is very bad policy to multiply our churches faster than we have the means of supplying them with a stated service.

The Rev. Amos Pardee, missionary at Oswego, Oswego county, and parts adjacent, reports as follows:—

On account of ill health, brought upon me by unusual exposure, and sickness and

death in my family, I have been unable, on three Sundays, during the past year, to perform divine service.

During the last year, a number of Episcopal families removed from Oswego. On this account, no increased support could be given to a clergyman during the present year. It was necessary, therefore, to bestow less time upon that place. Such attention, however, has been bestowed upon that place, as to produce, by the blessing of God, some apparent good. The whole number of communicants at Oswego and its neighbourhood is sixteen. The baptisms have been two adults; the whole number twenty.

In the town of Volney have been found a number of persons who were educated in, and still retain, some a feeble, and some a strong attachment to the doctrine, ministry, and worship of our Apostolic Church. Divine service has been performed a number of times in this place on the Lord's day and other days, and the responses made with decency and order. There has been here, not only some renewed attention to the order of divine worship, but some awakened attention to the things that belong to their eternal peace. The prospect is, that although this people are poor, and can at present contribute but little to the support of the Gospel, it will be proper shortly to organize them into a church.

By exchanging with my brethren in deacon's orders, I have administered the Lord's supper in all the churches in Onondaga county, and in some of them several times. The church in Tully, in the same county, being unprovided for, I have supplied a number of Sundays during the present year, and I trust it has been of some service in recollecting and animating them in the faith once delivered to the saints.

On a journey, going and returning, I officiated four Sundays in the church in Paris, Oneida county, and once administered the Lord's supper. The want of united exertion, is some hindrance to the prosperity of this church.

During the same journey, I also officiated one Sunday at Caldwell, and one at Sandyhill and Fort-Edward. In these, and some other places, I have officiated where the interest of the church and the cause of godliness seemed to require.

The Rev. Thomas K. Peck, deacon, missionary at Onondaga, Onondaga county, and parts adjacent, reports as follows:—

Soon after my ordination, August, 1822, I left New-York to enter on the duties of my mission. I proceeded immediately to Manlius, in Onondaga county, where I officiated three Sundays. During my stay in this place, I performed divine service and preached, twice at Jamesville, and once at Lenox.

On Sunday, the 8th of Sept. 1822, I commenced my labours at Onondaga, in which place I have remained since that time.

During the past year, my labours have been principally confined to Onondaga, where I have officiated generally Sundays, morning and afternoon.

Since the commencement of the summer, I have held a third service on Sundays, once in two weeks, at Geddesburg, a village on the banks of the canal, three miles distant from Onondaga. In this village the prospects of the church are very flattering. The number of regular attendants on the services is increasing, and a growing attachment is manifested to the doctrines of the church, and the edifying services of its excellent liturgy. It is confidently hoped, that at no distant period a congregation will be permanently established at Geddesburg.

I have likewise performed service two Sundays at Camillus, and one at Pompey. In each of these places there are a few families of Episcopalians, and a very favourable disposition is manifested towards the Church by many who have been hitherto unacquainted with its worship and distinguishing doctrines. All that is necessary to raise up congregations in these towns, is the labour of a faithful missionary.

I have also officiated one Sunday at Utica, in the absence of the Rev. Mr. Anthon; and one at Geneva, for the Rev. Mr. Clark. During the winter I visited Otisco and Marcellus, and held service and preached once in each place. In the latter place, a very spirited and laudable effort has been lately made for the purpose of forming a congregation and employing a clergyman.

A subscription has been opened, and a sum subscribed, which is sufficient, with the usual missionary aid, to afford support to a clergyman, if one can be obtained. At Onondaga our prospects are encouraging. The congregation, though not numerous, are zealous and liberal in their exertions. A bell has lately been purchased for the church, and other improvements are contemplated. And I am very happy to remark, that there appears to be in this parish, an increasing attention and regularity in the observance of the duties of public worship. A small number of communicants have been added to this church the past year. The whole number is 40—baptisms 26—funerals 10—marriages 3.

The Rev. Marcus A. Perry, missionary at Unadilla, Otsego county, and parts adjacent, reports as follows:—

My services, the year past, have been divided between the church of Unadilla and a congregation collected for worship in the lower settlement of the town of

Butternuts. I have the happiness of stating that the church at Unadilla has not decreased in numbers. I have succeeded in organizing a Female Missionary Association in this church, consisting of thirty-one members. From this association I have collected the sum of twelve dollars and twenty-five cents, which sum has been paid over into the hands of the treasurer of the Protestant Episcopal Missionary Society of New-York. The Sunday school has been continued during the spring and summer, and also a part of the fall. Baptisms 5—burials 7.

In addition to my services at Unadilla and the Butternuts, I have officiated in the following places:—In Colesville and Windsor one Sunday, and three lectures on week days; in Coventry two Sundays, and one sermon in the week. Burial one.—In Bainbridge I have officiated once; in Franklin one Sunday; in Guilford one Sunday, and two lectures on week days. In Delhi I administered the sacrament of the Lord's supper to a sick person; and baptized one infant. Baptisms 7—burials 8.

The Rev. Joshua M. Rogers, missionary at Turin, Lewis county, and parts adjacent, reports as follows:—

For six months of the last year, I officiated every third Sunday at Sacket's Harbour; and from the situation in which I left that congregation, in April last, I presume the Rev. Mr. Beardsley will have it in his power to make a favourable report. In July I administered the holy sacrament at the Harbour to twenty-seven communicants; the Rev. Mr. Beardsley being in deacon's orders. In September I spent one Sunday at Holland Patent. And the remainder of my time has been passed at Turin, where the congregation continues gradually to increase. Marriage 1—funerals 2—communicants 35—baptisms 9.

(To be continued.)

An Address, occasioned by the death of Mr. Danforth Billings, delivered before the Faculty and Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on Monday evening, February 16th, 1824.

It was at the approach of this momentous crisis, "when Jesus knew that his hour was come;" when he was about to remove his tabernacle from among men, and return to his Father; when he was about to say to the sublimest among the counsels of deity—"It is finished,"—that the Redeemer of man laid aside his garments, and engaged in the humble act of washing the feet of

his disciples. Formerly, he had laid aside his habiliments of glory, and for our salvation, stooped to the assumption of flesh. Now, he lays aside even his garments of humility, and, for our instruction, descends to the office of a menial!—It was a simple act. Yet, simple as it was, it was declared by its Agent, unfathomable. “What I do thou knowest not *now*; but thou shalt know *hereafter*.”

If then, an act in its appearance so simple, was yet in its nature so unintelligible, shall we hope to comprehend—shall we endeavour to scan the complex acts, the mysterious ways of Jehovah?

There is, in the human mind, a propensity to search into whatever is hidden. Under its influence, man has carried his researches into every part of nature. Nothing has proved too extended for his grasp, or too minute for his inspection. There is no depth into which he has not descended, no height to which he has not risen. Not satisfied however with his discoveries in nature, he has attempted a bolder enterprise. He has pushed his inquiries into even the sacred mysteries of the God of nature. He has essayed, with a profane hand, to lift the veil, which covers the counsels of the eternal! It is needless to mention the fruitlessness, as well as profanity, of this attempt: needless, to say that man has inquired only to confound; has looked into the designs of heaven only to behold thick darkness. For, “God’s judgments are unsearchable, and his ways past finding out.”

Send your thoughts into the depths of space, whither the light of our sun has never travelled. Can you calculate what is passing there? Look upon that mysterious veil, which, darker than the curtains of night, separates between to-day and to-morrow. Can you discover what lies beyond it? Can you, even at so short a distance, trace the features, or discern the form of the future? Look upon the great deep. Can you spy out the resting place of Leviathan? Can you tell the treasures of those vast, unfathomable caves? You confess your impotence. Yet the secret counsels of God are covered with a veil of deeper mystery. The judg-

ments of God are a *mightier* deep, containing secrets not only unfathomed, but unfathomable. “High as heaven—what canst thou do? Deeper than hell—what canst thou know?”

These remarks have been judged not altogether inappropriate to the occasion, which has called for this address. A little while since, and the smiles of heaven seemed to rest upon our institution. A melancholy change has ensued. For, though the light of God’s countenance be not wholly withdrawn from us, yet, with emphasis may it be said, “clouds and darkness are now round about him.”

It can scarcely be necessary for me to allude more definitely to my subject. At the name of Billings, I know what must be the emotions which will arise in your hearts. His death is too recent—the recollection of his virtues too fresh, to admit of mistake on the subject. But my task is, not to indulge the language of personal feeling; it is to answer a demand of duty and of justice. Follow me, then, in a brief sketch of the life and character of our deceased brother.

The time allotted does not admit, nor the nature of the occasion require, minuteness. It will be sufficient to observe that the subject of the present sketch, like another,* who lately made one of our number, and whose death in a foreign land, has but just called from us a tribute of undissembled grief, left at rather a late period the flattering prospects of a mercantile life for the pursuits of general literature and science. Extraordinary diligence in study placed him, at the end of fifteen months, in the third class at Union College. The reputation which he acquired there, was far more than respectable; and, but for the already visible effects of too intense application on a constitution naturally delicate, would have been highly honourable. Soon after receiving the degree of Bachelor of Arts, he became a member of this seminary; since which event, the incidents of his life are, to most of us, too well known to need mention. We all know, for we have all seen, his exemplary conduct. We all know, for we

* Rev. William S. Irving,

judge by its fruits, his successful application to study.

Indulge me here in a remark. It relates to the sacrifices which the deceased made, and the difficulties which he encountered, in the attainment of his education;—sacrifices and difficulties, which, I am persuaded, few know how to estimate.

His prospects in life, as has been remarked, were flattering. The way to wealth was open before him, and there seemed but little to prevent him from seizing the prize which fortune presented for his acceptance. All these prospects, however, his determination to study called him to relinquish. He obeyed that call with cheerfulness. Still further, his determination required him to engage in a long and expensive course of study, without any means of support, but those which he had accumulated during the brief term of his mercantile life. In this case his sacrifice was as generous, as, in the other, it had been cheerful. He nobly offered all to the accomplishment of what he truly conceived to be an important object.

But the difficulties, which his enterprise presented, were even greater than the sacrifices which it required. Personal experience suggested the conviction, that a change of habits presented the chief obstacle to his success. A change of habits is necessarily connected with a change of profession, at the age of twenty-three. Before that time the mind of a man of business has adopted its modes of thought, and formed its principles of action; formed them, too, with a fixedness, that almost defies change. Like the knotted oak, they refuse to bend, and can only be broken. Nor does the difficulty vanish at this stage of the process. Old habits must be broken not only, but also new ones formed. In short, the man, who, after having adapted his habits to one profession, determines to accommodate them to another, must undergo a complete mental revolution, which presents an amount of obstacles that can never be estimated, but by actual experiment. All these circumstances of difficulty, however, were not sufficient to daunt the resolution of our friend. He encountered with fortitude, and by perse-

verance he removed them. Let his example operate to the encouragement of others. Our church can receive but little benefit from the attachment of those, who know not how to make sacrifices to her welfare. Her ministers must be willing to forego the pleasures of wealth, to bear the pressure of the cold hand of poverty, to meet and contend with obstacles, under whatever form they may assume.

But, our duty requires us to extend this tribute of our respect to something beyond the *actions* of our friend—his *character*. I am aware of the objections which may arise in the minds of some to the bestowment of eulogy upon the virtues of the dead. Justice, however, seems to require, that, in the present case, somewhat should be said.

In the characteristics of his *mind*, our friend was solid rather than brilliant; deliberative without vacillancy; discriminating without any affectation of nicety; and decided without the least show of dogmatism. The course of his mind resembled that of a placid stream, which receives in silence its tributary waters, and widens and deepens in its progress; rather than that of a rude torrent, which delights to dash over rude precipices, and wander through all the gloom, and solitude, and magnificence of nature.

In the qualities of his *friendship*, he was cordial, generous, disinterested; professing no attachment where he felt none, and accompanying the professions which he did make, with satisfactory proof of their sincerity. On this point, there are many, there is at least one of your number, who can speak from experience.—He was your friend—you esteemed him. He was my friend—I loved him.

As to his *religious* character, he imbibed from education strong prejudices against the imparity of the Christian ministry. His first correct impressions on the subject of the church, were connected with the annual visitations of our beloved and revered diocesan. Eventually, his religion became a happy union of Episcopal principles with scriptural piety. The truth of this is evinced by several considerations. In the first place; though he commenced

study with secret inclinations towards the holy ministry of our church, yet he did not, till the close of his collegiate life, make an open and definite election on the subject of his profession. His decision was suspended by a long, deep, and anxious consideration of the question—"Am I inwardly moved by the Holy Ghost to take upon me the office of the ministry?"—Nor was his decision fixed, till he was enabled conscientiously to answer that question in the affirmative. In the next place, after his choice of a profession was made, we all know how warm, and how decided was his preference of it; and how much his attachments seemed the result of examination and conviction. And finally, we are all acquainted with his fervent, yet unostentatious piety, displayed in a regular and humble life, a happy and triumphant death. Yes: we have seen him, after making important sacrifices to the attainment of an important end; after pursuing, with indefatigable diligence, the study of general literature and science; after selecting, with the most commendable caution, a profession to which he was willing to sacrifice himself; and after arriving at nearly the completion of his wishes in bringing his professional studies to a close;—we have seen him after all this, when his hopes were putting forth all their blossoms; when life was opening bright before him; and when his prospects of long desired usefulness seemed almost realized; we have seen him suddenly sinking under disease; his hopes withering; his prospects fading; the world itself receding from his view; yet enduring all without a murmur; nay, with cheerfulness, and in triumph! Heard you his words?—"No. I wish not to live—I have had my attachments to the world; but they are broken. I would not choose between life and death. I submit to the will of God."

Such is a plain estimate of the character of *him*, whose death we mourn; an estimate, which those who knew him best, will be least disposed to pronounce misjudged. Such too is the mysterious Providence, which has spread darkness around us, and cast at least a twilight over the hopes and prospects of our infant institution.

Will this be thought too strong language? Consider for a moment the circumstances of the case. To us *in particular* they are awfully interesting. When we only hear of the steppings of death in other lands, we contemplate his desolations with too much indifference. When he treads upon our own thresholds, we see his terrors. His voice, like the thunders of heaven, when it breaks in the distance, falls a powerless murmur on the ear, whispers its warning, and is forgotten. But, when it bursts over our own heads, it becomes admonitory of danger—of uncertainty—of the grave at hand—and of God in displeasure. The death which now holds our attention, is indeed the third, in which we have been interested as members of this seminary. In its consequences, it may not claim superior importance: but in its circumstances, none has come so near our own bosoms; in none has God seemed to us so emphatically to make darkness his secret place.

Nor are the circumstances of the case less interesting to our institution *in general*. After encountering difficulties of various name; after exercising alternately the hopes and fears of its founders and its friends, it had at length settled upon a foundation, that promised a state of peaceful prosperity. Already had it become an object of public solicitude. The church had turned upon it her maternal eye, and watched its growth with eager anxiety. In it she viewed a nursery of sons, and smiled at the increase of their numbers. She contemplated them as her future ornaments and supports; on their success her expectations rested; around them her hopes clustered. It is not, then, an exaggeration, to say, that the death of even one of our number is sufficient to throw a gloom around the hopes and prospects of our institution itself.

But, through all this darkness and mystery one ray of comfort breaks kindly upon us. Though God's ways are in part unknown, they are in nought unjust. We are not compelled to fear an arbitrary tyrant in an incomprehensible God. Though "clouds and darkness are round about him," yet, "righteousness and judgment are the habita-

tion of his throne." It is an assured truth, that "the judge of all the earth will do right."

What remains, is, for us to receive the lesson of wisdom which the subject inculcates—submission to the will of God. To this we have a motive, strong as we can demand in the consolatory reflection just made. Assured of the perfect equity of Jehovah, we need no farther inducement to acquiesce in even those acts, the wisdom of which we cannot clearly discern. But, in addition to a motive, do we ask a standard, by which to regulate our submission? "Thy will be done on earth, as it is in heaven." This is of universal authority. And how is this will done in heaven? With murmurings, and reprimands,—as though the will of a hard master? Is it obeyed with even reluctance? Nay; is there so much as a feeling of indifference in the obedience which the inhabitants of heaven tender to him who fills it?—Ah no! choice—choice directs the obedience of angels: love inspires the submission of the saints, that perfect love, which casteth out fear, and prompts the willing tribute—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The standard, then, by which we are to regulate our submission to God's will is *choice*. We are in all cases to prefer his will to our own. Are we, by any act of Providence, exposed to peril, or to persecution—to the loss of liberty, or of life—to sickness, or to the sword? We are to make our portion our choice. This is, for us, the only true standard of submission—that standard erected in heaven by the hosts of God.

When Jesus condescended to teach his disciples humility by example, we have seen that one of the simplest acts to which Deity ever stooped, was declared unfathomable, yet when he applied to it his own line, the depths of wisdom were disclosed; and we now almost wonder that a sign so simply significant should ever have been misunderstood. Christians! submit to God's will, with a choice directed by affection; and his most intricate ways

will hereafter appear plain—his most unsearchable acts intelligible. Wait but God's time, and though ye know not now, hereafter ye shall know, what he has done in his late afflictive providence. His righteousness in this will hereafter appear as the noon day. What now seems a chastisement, will one day prove a mercy. What is now mysterious will hereafter be made manifest.

For the present, we may rest in the assurance of a reasonable hope, that the spirit of our departed friend is now enjoying the blessedness of the faithful. For it has been said with more than poetic truth,

"A death-bed's a detector of the heart."

It is then, when the soul is quitting her last feeble hold on life, when she looks back upon her shattered, ruined tenement, and, in its demolition, beholds the annihilation of every motive to hypocrisy, the end of every earthly hope, and every earthly fear; it is then, that the heart, filled with mighty thoughts, that crowd and cluster around that awful point of being, will speak the language of truth; will either betray the weakness of its trust, or exhibit the power of its hopes. We have lately seen this test applied with a triumphant result. Our friend met death as a disarmed enemy, and betrayed no emotions, but those of a firm trust in God. Follow him there, with confidence, and in imagination contemplate his disencumbered spirit investigating the truths of God, unperplexed by the errors of man. Consider him, either as having already entered upon a better ministry than that for which he was preparing, or as resting with all the company of the faithful, in the certain and joyful anticipation of that hour, when, his corruptible having put on incorruption, and his mortal, immortality, he shall receive a crown of glory, and a harp strung to the exulting strain—"O death! where is thy sting?—O grave! where is thy victory? Thanks be to God, who giveth us the victory, through Jesus Christ our Lord!"

Upon the death of those whom we love, while our images of recollection breathe almost of life and reality, it is

natural to seek in their accustomed places of resort, those whom we have lost. As soon, however, as that search proves fruitless, and those places are found empty, we rest our inquiries—settle on the actions of our friends, and in them find a kind of saddened portrait of the absent. With what facility, then, do we recall incidents long since forgotten; and with what eagerness do we cling to the remembrance of them, as so many relics of those whom, in this world, we are no more to behold!

It is thus in the present case. We seek in vain for our friend, in any of his accustomed places of resort. The social circle does not contain him. The hall of our society hears not his voice. The temple and altar of the Lord witness no longer his devotions. No—he is gone—yet the memory of his actions remains. It remains in the affection of relatives and friends—it remains in the Zion of our God.

Unlike that of other men, who have perhaps blasted mankind in the acquisition of their fame, the memory of Billings may be lost with the present generation. But, while it lives, it will be fragrant as the memory of piety—dear as the offerings of friendship. His best monument is erected in our love. Our hallowed recollections will constitute a memorial, if not more enduring, yet far more grateful—far more holy, than monumental pride, or mausolean pomp. Our tribute will be the tribute of the heart; not the offering of the lips; for thus it is that we delight to honour the good—in their actions recalled for our example, and in their virtues cherished for our imitation.

“The sweet remembrance of the just
Shall flourish when he sleeps in dust.”

Remarks on “A Letter from an American Clergyman, on the Episcopal Church in the United States.”

To the Editor of the Christian Journal.

SIR,

IN the Christian Observer for November, 1823, we are presented with a “letter” on the state of our Church, purporting to have been written by “a most respectable Episcopalian Clergy-

man and distinguished preacher.” It is somewhat singular that the Observer should have admitted a communication of this *spirit* and *tendency*, immediately after taking so much praise to itself for having adopted what is termed “a temperate and conciliating line of allusion, in reference to the discussions which,” they say, “they are aware agitate our Church”! As “lovers of harmony,” it would have been more in character, had they permitted the “letter” to have slumbered upon their shelves. As “lovers of truth,” they should have recollected the rule, *Audi alteram partem*, ere they published a communication, calculated, in a very small degree, to promote the unity of the spirit in the bond of peace. It is much to be regretted, Mr. Editor, that any one bearing so exalted a character as that of “a most respectable Episcopalian Clergyman and distinguished preacher,” should descend from his dignified station in order to criminate, by misrepresenting his Christian brethren.

The writer speaks in high terms of the Christian Observer: he praises its “candid and liberal remarks”—“its teeming with Christian affection;” and alludes particularly to some of its papers, as breathing “a kind, gentlemanly, and Christian spirit.” Greatly indeed is it to be lamented, that so few of these desirable traits discover themselves in “the letter of an American Clergyman.” The object of the writer appears to have been, to convey across the Atlantic a picture of the “precise condition” of our Church in this country. The portrait is a dark and gloomy one. The Observer had considered our Church as “unconnected with the parties which unhappily divide the English Church.” The “American Clergyman” tells him that this is “too good to be true:” that “so far from being justly considered as umpires in the controversies, and unconnected with the parties which at present agitate the English Church, we have to confess that there is not a party among the ranks of your clergy, in relation to points of theological discussion, which has not its counterpart, in every important particular, among the clergy of America; and that the din and clash

of these controversies which excite the most feeling in England, are echoed back by combatants here, who are as eager and as obstinate as any in Christendom."

Sir, this statement is a gross libel upon the Protestant Episcopal Church of this country. Any one acquainted with our situation, knows that our Zion is not distracted, as this writer would have us to believe, by the "din and clash" of *parties*. Let us hear the testimony of a candid and impartial American divine on this point. "You speak in England" (says he to the Observer) "of a contest for first principles; whether Christian piety is more than a form; whether there is such a thing as the religion of the heart—an ardent love for the divine Saviour—a paramount sense of the infinite value of the soul—the importance of eternity—the need of the Holy Spirit's influences—human guilt and infirmity—the necessity of crucifying the flesh with its affections and lusts—being dead to the world, &c. My dear Sir, I think I can answer for the generality of clergy in this country, that on these points there is no dispute." Yes, Mr. Editor, God be praised—"on these points," as Dr. Jarvis observes, "there is no dispute." To these "vitals of Christianity" the great body of our clergy adhere, and utterly disclaim all *party names*.

The "American Clergyman" informs us that "there are some strenuous assertors of the broad doctrine of *invariable necessary connexion* between the administration of the ordinance of baptism and the inward and moral influences of the Holy Ghost;" in other words, that there are some of our clergy who hold to an *invariable necessary connexion* between regeneration and renovation—who maintain that all baptized persons are *renewed* by God's Holy Spirit! I can affix no other meaning to the writer's words. If he meant to be so understood, to assert that there is a *party* in our Church, who maintain, in private or from the pulpit, so monstrous a doctrine, he has been guilty of a misrepresentation that is without the shadow of an excuse.

Equally unfounded is the charge, that "there is among us a *party* who call

the Prayer Book," by a strange accommodation of language, "the Church," and with whom "it is a favourite argument to accuse those Episcopalians who take part in Bible Societies, of indifference and unfaithfulness to the distinctive principles of the Church." To this latter phrase the "American Clergyman" seems to have no great partiality. Without disputing with him its propriety, I would beg of him to inform us, whether our Church in the dioceses of Connecticut and New-York (to go no further,) has attained to that state of prosperity which she at present enjoys, by the *zeal* or the *indifference* of her clergy for her "distinctive principles?" But one is not more astonished at the palpable misrepresentations of this "letter," than pained at the *bitter spirit* which pervades it. The writer "aspires" (as he himself informs us) "to the honour of being ranked among those whose character, opinions, and ministry may be distinguished as truly evangelical." "As to those who come not under this truly honourable, though not always kindly intended appellation," he liberally and candidly remarks, "I know not what is the name by which they may be distinguished." Mr. Editor, there was something of this same "truly evangelical" spirit displayed in the days of our Lord by the Pharisee; when shaking the finger of scorn at the poor publican, he *modestly and humbly* exclaimed, "God, I thank thee, I am not as other men are." Is this one of the "traits" displayed in "the characters of Newton, Buchanan, Martyn, Scott, and Owen," men after whom the "American Clergyman" professes a "peculiar desire" to model himself and his hearers? If so, the sooner he selects more enlightened guides, the better. He may rest assured, that *this* was not the *spirit* which St. Paul inculcated. "I say to every man among you, not to think of himself more highly than he ought to think. For if a man thinketh himself to be something when he is nothing, he deceiveth himself." Neither was it the *spirit* which our Lord and Master taught. "Learn of me (says Christ,) for I am meek and lowly in heart."

A CHURCHMAN.

For the Christian Journal.

On true Moderation.

Messrs. Editors,

THE following remarks on *true moderation*, though taken from a work, the character of which is little, if any thing, above mediocrity, yet seem worthy a place in your pages on more than one account. The daily increasing cry of universal charity, so loudly, and even fiercely urged, demands that some notice should be taken of its principles and effects. The date (being written more than fifty years ago) and calm decision of these "thoughts" render them peculiarly worthy of consideration.

— "When it is said (Phil. iv. 5,) that *our moderation should be known to all men*; nothing less is meant, than that we should give to the world undeniable evidences of our virtue, truth, and sincerity; which are all comprehended in that one word *moderation*. But if any body imagines, that in contest concerning important truths, to yield up the point, and depart from the truth, is moderation, they are infinitely mistaken; for it is so very far from it, that it is a vicious, and, in consequence, immoderate compliance. To comply in indifferent matters, is charity and civility; but to comply where justice and truth are concerned, is a manifest renunciation both of the one and the other; and men must have a care that they do not permit their virtue to be overpowered, either by their good nature or good breeding. Where there is a contest between two persons, the one is apt to desire the other to be more moderate, that is, to yield up the point in dispute: and the other, if he has more right on his side, may more reasonably and justly make that demand to him; since it is most certain, that the adhering to justice and truth, is moderation; and he who does that, is a moderate or virtuous man: and, on the contrary, he who either opposes truth and justice, or departs from them, is an immoderate or vicious one. Should a Jew press a Christian to renounce his religion, and, finding him firm to his principles, desire him to be more moderate, no man can imagine that it

would be a virtuous moderation in the other to renounce Christianity, and turn Jew. But, in short, here lies the fallacy and mistake; both vice and virtue are, for want of a true distinction, indifferently attributed to moderation, which is vulgarly and falsely taken for yielding and complying, no matter whether reasonably or unreasonably; and he who cannot oblige another to comply with his interest or passion, will always be apt to accuse him of want of moderation. But I do not wonder that moderation is more talked of than understood, since most men's virtues lie more in their tongues than in their affections and understandings; and he who does not feel the influences of virtue and moderation in himself, must needs talk as ignorantly and imperfectly of it, as a blind man does of colours. But were there more moderation in men's minds, there would be more in their manners; more justice and integrity, more charity and generosity; and when the world is more possessed with that virtue, it would be better known, better practised, *and less talked of*; it will then be attended with those natural effects of unity, peace, and kindness, which it would never fail to produce, were it more real and universal. In the mean time, I take the liberty to advise all contending parties, to examine very impartially, *whether, at the same time that they upbraid their adversaries for having the mote of immoderation in their minds, they have not a beam of it lying across their own*, and, if they have, to remove it as soon as they can; for having experimentally learned to work that cure in themselves, they may more justly reprove, and more skilfully and successfully advise and assist their neighbours."

This requires no comment. Many, no doubt, will perceive its proper application.

U. U.

*Convention of Vermont—concluded
from p. 91.*

A committee, consisting of the Rev. Benj. B. Smith, George Cleaveland, and Dorastus Wooster, esquires, was appointed to make such remarks on this

report as might be useful to the members of the Church in Vermont. These remarks are, in the main, judicious and well timed; though there are some points on which we should wish for further information, and others in which we think the spirit of conciliation has led to incautious admissions. With these exceptions, we think the "remarks of the committee" an able and eloquent defence of rights, which, if justice and equity had uniformly prevailed, would never have been called in question. We therefore present the whole to our readers, with one or two notes on those parts on which we could have wished to have seen somewhat different language.

"In addition to the facts contained in the body of this report, in relation to the first grant and succeeding history of these lands, as drawn from papers in possession of the agents, there exists a variety of others, which will sufficiently explain why such grants, and to so large an extent, were made. Gov. Wentworth, under whose administration they took place, was himself an Episcopalian. But at that period, the number who thought like him was very small. They were emphatically a minor sect.* Congregationalists made up a vast majority of the colonists. Indeed that denomination was, by the colonial government, considered and treated as the established religion. In pursuing the reigning policy of the age to promote the settlement of the new plantations, the government foresaw that they would be chiefly settled by the prevailing denomination. Whatever encouragement, therefore, was necessary in those early periods for the introduction and support of religion, was

* We must again protest against the use of the term "sect," as applied to the Episcopal Church. If our doctrines, government, discipline, and worship, are those of the Catholic Church in the days of her apostolic purity, how are we a sect? We presume that the writers of these remarks would be the last to admit that we are a "heresy," yet, if they will consult the New Testament, they will find that "sect" and "heresy" are synonymes. On this point we beg leave to refer our readers to our review of Bancroft's Sermons, (vol. ii. p. 379.) Let us leave this loose language to those whose principles tend to separation: ours are all fitted to produce union and harmony. *Ed.*

less necessary for the reigning sect, than for minor ones.† Their numbers constituted an obvious and sufficient resource. But it was presumed that Episcopalians would not be easily induced to remove far back into the remote settlements, without some reasonable hope and strong encouragement that they would be able to maintain the ministry and services to which they were so strongly attached. What expectations were wanting from their numbers, needed to be supplied in some other way. Accordingly, whilst only one right of land was given to the first settled minister, who, it was foreseen, would commonly be a Congregationalist, two rights were granted to Episcopalians, one for a glebe, and the other for the benefit of the Society for Propagating the Gospel in Foreign Parts.

"The first right, in most cases, fell into the possession of the ruling denomination, and, as it became, in fee, the property of the first settled minister, appears to have answered the very purpose which the grantors expected and designed.

"And under the expectation that the other rights would finally enable them to support their own ministers and services, several Episcopalians were induced to remove to the new townships. But, owing to a variety of causes, their hopes have been deferred, baffled, and nearly destroyed. And the posterity of those persons who were induced to move into a region so remote from the field of Episcopal ministrations, are reduced to depend for the supply of them, upon their own exertions, and the small remnant of property which has at length been recovered. And it is presumed that no objections will be urged against their receiving possession of this property, since every other public right has been secured to its designated use and employment.

"But, if any such objections should be raised, it is difficult to see what they can effect. From the report of the agents it will be seen, that every ar-

† Here is again the same incautious admission. We assert, with confidence, that there is not one "sectarian," or heretical tenet, to be found in our liturgy, ordinal, or articles. *Ed.*

rangement was made to have the decision which has been given, a final one. The cause was carried to the highest tribunal, was advocated by the most able counsel, and decided, after a full investigation, by a court, the very constitution of which places its judges far above all personal or state influence. And in this case it is in vain to look for any sectarian prejudices,* for not only the same court, but the same judges, decided the glebe case against the Church, by which she is for ever deprived of the use of those lands,† which has now given judgment in favour of the Society for Propagating the Gospel.

"It is presumed that no persons would be disposed to urge objections against the recovery of the Propagation Lots, if they could be made to believe that the benefits which will be derived from them in future, will be far greater than any which have been hitherto realized.

"It is confidently expected that this position will appear clearly and abundantly supported by a comparison of the nature and extent of the former and future good effects resulting from the application of the avails of these lands.

"No attempt will be made to undervalue or depreciate the benefits of education. Here the language of the most extravagant eulogy is scarcely the language of truth. The invaluable effects of a good education, and of the widest possible diffusion of it, are far beyond all human calculation. They are not to be made matter of cool mathematical calculation. They cannot be taken hold of, and counted and weighed. At the same time, they are known by effects too mighty to be overlooked, and are felt with an energy and a blessedness which cannot be mistaken. Parents cannot see how education blesses their offspring, but they can feel that under its influence they are growing up to make glad their hearts. Children cannot feel the hand which is moulding their characters and their hearts, but

they find themselves growing up bold in thought, proud in feeling, aspiring in hope, and vigorous in enterprise. The secret influence of general and good education is noiseless and unnoticed in its progress, but its results are too mighty and too glorious to pass unregarded. The community is blessed by it, through all its limits. And our homes are made the pure, contented, and happy abodes which we find them, in a great measure by means of the education which has exalted their inmates.

"But are these blessings to be compared with those which flow from the diffusion of Christian knowledge and piety? Separate the ingredients of a nation's knowledge from the ingredients of a nation's morality, and what is their real estimation? They will prove the materials of ruin and desolation. Clear heads are dangerous pioneers to bad hearts. Religion alone can sanctify knowledge, and make her the handmaid of happiness. Politicians are mistaken when they refer our civil and social advantages chiefly to the diffusion of knowledge. It is much more fairly ascribed to the influence of religion. It is this which has prevented the curses which are inseparable from a state of intellectual culture, if moral culture does not keep pace with it. Intelligence elevates the character, but religion preserves it, when thus elevated, pure, and refined, and preeminently happy.

"Other securities were provided for the diffusion of the less valuable of these blessings. The lands in question were consecrated to the higher and better purpose. For many years they have been diverted from their designated and proper channel, and it is highly satisfactory to the friends of the Church, that although they have not been suffered "to make glad the city of our God," they have been watering a fair garden, and maturing valuable fruits. And, on the other hand, they cannot be brought to believe that good men will ever resist the application of these lands to the high uses of Christianity, upon the pretence that it will be robbing the state of a great benefit. Surely the good sense and the happy experience of the people of Vermont,

* We should, in this case, have said, prejudices in favour of the Church. *Ed.*

† We had an idea that this decision was not on the merits of the case, but with regard to the person who had a right to bring the action. *Ed.*

will not suffer their schools to languish, because lands, to which they had no legal right, are withdrawn from them. They cannot be so ungrateful and unreasonable as to charge upon Episcopalians the fault of any injury which schools may suffer from giving up an income to which their claim was unrighteous and illegal.

"We are bound, therefore, to believe, that new efforts* will be made in behalf of schools; and in addition to the blessings which the state will derive from their increased prosperity, it will find its moral and religious character very much elevated and improved by the labours of those clergymen whom these funds will support. The sum of good will thus be greatly increased; and the community will receive unexpected benefits from a decision which some affect to believe will be a great disadvantage to it.

"The grantors of the public rights appear to have been impressed with a very correct sense of the general advantages of both these methods of diffusing knowledge, and to have given no very equivocal expression of their estimate of the value of the one method above the other, when they assigned one right to schools, and three to the support of religion. In the course of events, two of these have been secured for the benefit of schools, and one for the use of a minister. Now if it were a question with the community at large how the remaining right should be disposed of, we cannot conceive that it would completely reverse the decision of those excellent men, by giving three rights to the less valuable object, and one only to religion; more especially as the doing of this would divest one denomination of Christians of two portions of land intended for them. It would surely seem to your committee that all may well rest contented in the present equal division of these rights between these invaluable objects.

"These hopes may be rendered less

* "It may not be improper to remark, that the annual amount secured to schools by law, is not in the smallest degree affected by their being deprived of the use of these lands. The only effect of this loss to the schools will be, that the taxation in certain towns will be slightly increased."

sanguine, by the objection that the prejudices and partialities of the people are such that they will not attend the ministrations of the Episcopal clergy. Still there are some few individuals scattered in almost every town, who decidedly prefer that mode of discipline and worship. And, in a region which boasts of perfect toleration, it ought certainly to give general satisfaction and pleasure, that any part of our population will at length have it in their power to worship God according to the dictates of their own consciences. But your committee are unwilling to believe that the alleged prejudices are so strong. They would deem it highly uncharitable, and would be exceedingly sorry to believe, that a Church, whose doctrines are so scriptural and pure, whose government is so excellent and ancient, whose services are so devotional and sublime, can be the object of such extreme dislike that people will not attend upon its ministry! They are persuaded, that the more the services of the Church are known, the better her doctrines are understood, and the oftener its ministry is attended, the less will prejudice have to say against it. They cannot help thinking and maintaining, that the Episcopal Church in this country and in England possesses, on the ground of the learning and piety of their clergy, and the abundance of their zeal and good works, in the Bible and missionary cause, a claim upon the good feelings of Christian people, which will forbid them to avoid or oppose the clergymen who may minister in Vermont.

"But it may still be insisted, that such are the existing partialities and prejudices in the state, that the Episcopal clergy will not find congregations. If we are compelled to believe it, who are in fault? If the people will not allow themselves to be relieved from a part of the expense of supporting clergymen; if they refuse to hear those who are sent among them by means of the avails of the Church lands, are Episcopalians to blame? Is the opprobrium to be cast upon them of depriving the state of great and extensive benefits? Most assuredly, if the people of the state do not derive the great

est benefit from the expected application of the property which has hitherto gone to the support of schools, it will be owing to a cause which Episcopalians, more than any other persons, will have reason to deplore.

"It is very natural to presume, that amongst the variety of remarks which the recovery of the 'Propagation Lots' will call forth, the motives and designs of Episcopalians will be subjected to animadversion and censure. It becomes their duty, therefore, if they are able, to vindicate their motives and intentions. And nothing can be easier than to set them above the reach of reasonable suspicion or reproach.

"It surely can scarcely be objected against a man, that he has been endeavouring to secure what he really believed was his honest right! Episcopalians have all along been persuaded that their claim to the use of these lands was unquestionable. The most eminent jurists advised them to prosecute those claims, confidently predicting ultimate success. And the Society in England gladly relinquished to them their title, and delegated to them their powers. Is it surprising then, or blameworthy, that they have made an attempt at securing such a valuable extent of property? Would they have been doing their duty, either to themselves or their posterity, if they had suffered these rights to have fallen into neglect and forgetfulness? And especially when the condition and relative circumstances of Episcopalians are regarded; when it is recollected that they are a scattered and opposed people; that they can seldom collect numbers sufficient to support a minister; that they are warmly attached to very peculiar rites and observances, which none but their own clergy can administer;—can it excite surprise, or incur blame, that they have exerted themselves to procure a provision for their ministers, which will in some degree obviate the difficulties resulting from their small numbers, and scattered situation? In such a case, is there a man living, or a society existing, that would not have been as active and energetic as the Episcopalians are stated to have been?

"Again; certain views have been presented of the benefits which not only Episcopalians, but the community at large, it is hoped, will derive from the recovery of these lands. Now Episcopalians are fully persuaded of the correctness of these views. And there can be no doubt but their conceptions of the extent of these benefits are quite as glowing as they should be. It may safely be granted that they are highly exaggerated and extravagant; that imagination has outstripped the pace of sober calculation; and that the good which will actually be secured, will not be, by any means, commensurate with their sanguine expectations.

"But, however false and visionary these views may prove to be, they certainly form a perfect exculpation for Episcopalians. Benevolence, consistency, and religion, alike call upon them to exert themselves very actively in securing benefits which they believe to be exceedingly great. But their views cannot certainly be considered altogether visionary. And far from being blamed for labouring to send abroad the services and the ministrations of a Church, which they honour and love, and regard as a peculiar safeguard to the most precious doctrines of the Protestant faith, they should be highly commended for it.

"But this point is capable of being placed in a light still more convincing. From the report of the agents it will be particularly observed, that the first movement towards securing the society-lands in the United States to the Protestant Episcopal Church, did not originate with the members or friends of the Church, but with the officers of the society. The secretary was ordered to correspond with Episcopalians in this country, and to offer them for the support of their clergy, the possession and use of all the property which was vested in that society before the revolution. It appears that they were ignorant of the extent of property which had been vested in them, but felt confident that they should still hold it, whatever might prove its amount, under the treaty of 1783. This important fact will serve several valuable purposes. It will show that the right of

the society to the lands which have recently been recovered, appeared very obvious to its officers long before it had excited any controversy. And it will exculpate the Church from any blame which might be supposed to attach to her, for prosecuting the claim which was so freely and generously resigned to her. What else could her friends have done? If they had refused the generous offer, it would most probably have been of no benefit to the state; for the society would have prosecuted its claims in some other way, and the lands lost to the Church would not have been gained by the community. But they were not so unwise and ungrateful as to disregard the noble propositions of the society. They thankfully received the gift, and set themselves diligently at work to derive the utmost benefit from it. And to expect that they would have done otherwise, or to impugn their motives for doing so, is very unwarrantable and surprising.

"Your committee cannot fail to regard the principles adopted by the agents in relation to leasing the lands, and which they have announced in their report, as highly accommodating and liberal, calculated to leave a very favourable impression upon the minds of the people, and to quiet any needless fears by which the tenants or selectmen may have been excited. And they gladly embrace this opportunity of expressing their unanimous and very cordial approbation of the zeal and fidelity of the agents in the whole management of this important business. And, if their motives or proceedings are called in question, or aspersed by others, it is hoped that it will perfectly satisfy them to be assured that Episcopalians not only confide most perfectly in their integrity, but feel greatly indebted to their judicious, active, and disinterested exertions.

"And your committee cannot close their remarks without adding a few words of caution. It is very much to be feared that the hopes which are raised by the recovery of these lands will be far too high; and that much more will be expected from the agents than they can possibly perform. Their avails will not prove, by any means, as

great as has been supposed and represented. The parishes must not expect to be relieved altogether from any taxation for the support of the ministry. And they should be cautious not to reduce it too far; for more injury is done by raising taxes ever so little, than good, by sinking them too low, or remitting them altogether. It will be expected, therefore, that the parishes will continue to contribute to the support of their ministers about in the proportion of their neighbours. And every assistance which can hereafter be afforded, the agents will readily grant.

"It is feared that expectations have been raised that the agents will apply moneys to the erection of churches. But a moment's reflection will be sufficient to convince the friends of the Church, that no appropriations can be more exhausting and ruinous. If new churches are built, parishes who have recently erected them, may fairly expect remuneration. If they are built in one town where there are lands, the inhabitants of other towns, whether Episcopalians or not, will raise a clamour for the same privilege. And thus a fund of ten times the extent of that intrusted to these agents, would soon be exhausted.

"Each town which settles a minister, will have an unalienable right, after deducting expenses, to the rents of the lands in that town for its use. If the inhabitants of such towns will erect a building for themselves, and settle a minister, they will doubtless receive assistance in proportion with the older parishes, and whilst they are building, perhaps, in larger proportion.

"Whilst, then, the members of our communion are admonished not to suffer themselves to be deceived by any extravagant and unfounded expectations, they are called upon to exert themselves with new and increased ardour in promoting the prosperity of the Church of their fathers. Can we receive into our hands so rich a token of the zeal and disinterested piety of the grantors of these lands, and not feel excited to imitate them in their work of faith, and labour of love? Shall we receive at the hands of a merciful God so great and such timely assistance,

and not feel constrained to show our gratitude, by new and unwonted exertions in the cause of his church?

"Every noble sentiment, every grateful emotion, forbids that we should do otherwise! And your committee, therefore, would unite with you in earnest and continual prayers to Almighty God, that he may bless and prosper us, that he may enable us to improve the means put in our hands for the advancement of his church, and that he may dispose the hearts of all men to assist and rejoice in her prosperity, till our Zion shall become the joy and the praise of the whole earth.

B. B. SMITH,
D. WOOSTER,
G. CLEVELAND."

From the Christian Remembrancer.

Two Charges delivered to the Clergy in the Diocese of Calcutta; the former at Calcutta and Madras, in February and March, 1819, and at Bombay and Colombo, in March and April, 1821; and the latter at Calcutta, in December, 1821. By T. F. Middleton, D. D. F. R. S. Bishop of Calcutta. 8vo. pp. 88. Rivingtons. 1822.

WE have read these charges with the deepest interest, not only from their own intrinsic excellence, which will ever secure them a high rank among compositions of this kind, but from the painful reflection that he, who delivered them, is now no more. All that remains for us, therefore, is to give as wide a circulation as possible to the invaluable matter contained in these charges, that "though dead, he may yet speak."

In the first charge, the subject of Christian missions in general, and the method pursued by the apostles, and the early propagators of the gospel, are thus ably and fully treated.

"It is certainly to the credit of our country, and of the age in which we live, that so much concern is felt for the condition of the heathen world: it is in fact peculiar to the religion of Christ, to be influenced by a regard for the spiritual welfare of man; paganism has never thought of making converts, unless perhaps in the rivalry between contending sects; and Islamism appears not ever to have been

actuated by any sentiment allied to sympathy, but merely to have been impelled by the zeal of conquest, and to have considered its proselytes as subjects and abettors of its power. That Christianity is secure against this imputation will be admitted by those at least who dread the extension of the gospel, as tending to dissolve the ties of allegiance among a people who acknowledge our sway.

"But allowing that missionary zeal among Christians may be generally imputed to the benign spirit of the gospel, we cannot observe, without feelings mingled with regret, that it is not always so regulated as to produce the highest degree of good: and what is passing before our eyes will furnish matter for reflection. To judge from the manner in which this subject is sometimes spoken of, we might imagine, that the primitive ages had returned, and that little was wanting but the miraculous powers then vouchsafed, to further the successes of the gospel: on looking, however, into the records of those ages, I cannot acquiesce in a conclusion so gratifying, if it were but just, to every Christian mind: on the contrary, I am convinced, that hardly any two things, which are ever supposed to have a close resemblance, are more dissimilar.

"To any man, who will take the trouble to ascertain this point, by examining the history of early Christianity, the remark will probably suggest itself, that he finds but little in the Ecclesiastical Histories which treats professedly and distinctly of its propagation; and that after the apostolic age, ecclesiastical history is rather that of churches already planted, and of the Catholic Church as a whole, than that of missions; but if, nevertheless, Christianity, as we know, was continually extending itself, yet had not in less than five centuries subverted idolatry in the ancient world, what is the inference? It is, that the diffusion of Christianity was not considered as an object altogether distinct from its general maintenance among believers, but that in some way or other both were provided for in one common system of discipline: and this appears to have been actually the case. The first preachers of the gospel contemplated its extension to the uttermost parts of the earth: but this extension was to be effected through themselves, or through persons, whom they or their successors should commission; and in this way the propagation of religion would be only an expansion of the Catholic church: in other words, it was so arranged, that the established principles of Christian order should be taken to apply not merely to those, who, at any given period were within the Christian pale, but that all, who might enter it, should acquire their knowledge of Christ in conjunction with those principles, and

be received through the instrumentality of persons, who were themselves in the Unity of the Church.

"That I may not, however, rest a fact of so much importance upon mere assertion, I will state to you, very briefly, (for briefly it must be) what appears to have been the method in which Christianity was disseminated in the primitive times. I have remarked, that early ecclesiastical history, after the apostolic age, is not, what according to modern ideas we might expect to find it, much engaged in the subject of missions. The command of Christ, to 'baptize all nations,'* may be considered as the authority, under which Christians are required to be solicitous for the diffusion of the gospel; the command, however, was given to the eleven, and to those by implication, as well as by the especial assurance of Divine aid,† who might be joined with them, or succeed them in the work; to say nothing of the case of St. Paul, whose commission, though subsequent to that of the twelve, was directly from Christ. By the apostles themselves and their associates, as some have gathered from the apostolic writings, about seventy churches were founded, reaching to Babylon eastward, and westward as far as Spain;‡ if indeed St. Paul ever accomplished his meditated journey thither,§ and if St. Peter, in speaking of the church at Babylon,|| meant the ancient capital of Chaldaea; neither of which seems probable. At any rate, Christianity was planted in the apostolic age in most of the regions subject to the power of Rome; though the converts were almost every where but a small part of the whole population. It does not, however, appear that any churches were planted except by the apostles, or by persons acting in connexion with them: the work of conversion began in unity, whatever were the divisions, which arose afterwards; and these divisions were never so great, as to obliterate the effects of the order in which conversion commenced. What then was the course pursued? Of the proceedings of the apostles I need not speak; it is sometimes said that they were missionaries, as the name implies: missionaries they were indeed, going forth in the power and the spirit of Christ, and as was to be expected, teaching the same doctrines, and establishing churches, the members of which could meet in conscientious communion, knowing of no other separation or distinction, than that of place. If the apostles, however, required assistance, as we know that they did, still more would their successors: something analogous to a missionary system was indis-

pensable; and this want was supplied, partly by the persons denominated Evangelists, and partly by catechists. Evangelists were missionaries in the strictest sense: their business was, as we learn from Eusebius,* to preach Christ to those, who had not heard of his name, and to deliver to them the gospels. It is asserted, however, on the same authority, that these men were disciples of the apostles; that they laboured not merely to found new churches, but to confirm and consolidate those, which were already planted; and that even at the time of which the historian is speaking, the reign of Trajan, the Holy Spirit still wrought mighty works by their hands: of course they were under his especial guidance; and thus was the original purpose of edification and unity and a knowledge of the truth fulfilled; for St. Paul declares, that all offices in the church, including that of Evangelists, were designed "for the edification (the building up) of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."† These Evangelists therefore, though they seem not to have been confined in their mission to any certain spot longer than the occasion required, were yet recognized members of the Church, and amenable to its discipline. Upon this subject, *Mosheim*, a Lutheran, and not a strenuous assertor of Episcopacy, has remarked, that, "in early times it was undoubtedly the custom for such members of any church, as might be desirous of imitating the example of the apostles, and propagating the gospel among the heathen, to apply to the bishop for his license, and to enter on their travels under his sanction."‡ Order, it seems, was not then thought incompatible with enterprise or with holy influence, but rather, perhaps, to have been among the tests and evidences of a commission from God.

"The other provision, to which I alluded, for the extension of the gospel, was in the appointment of catechists. As the Evangelists were sent among barbarians, to whom possibly the name of Christ was unknown, the catechists were to bring into the fold of Christ the heathen, who resided in the neighbourhood of any Christian church: the conversion of these was an object contemplated in every Christian establishment: all, who expressed a desire to be acquainted with the doctrines of the gospel, were considered as standing in a certain relation to the church; not a close one, indeed, till they had given evidence of their being in earnest: but

* "Matt. xxviii. 19." † "Matt. xxviii. 20."

‡ "Fabricius, *Lux Evang.* cap. 5."

§ "Rom. xv. 24." || "1 Pet. v. 13."

* "Ecel. Hist. 3. 37."

† "Eph. iv. 12, 13."

‡ "Commentaries of the Affairs of the Christians, translated by Vidal, vol. 1. page 303."

yet one, which was publicly avowed: places contiguous to the church were set apart for their instruction; catechisms were compiled for their use; catechumens were allowed to be present in the church during the sermon, and while certain prayers were offered for their illumination,* in which they were required to join; and if I mistake not, even the heathen, who had not openly professed a desire to be instructed in our faith, were not altogether excluded.

"These, then, appear to have been the missionary proceedings of the first ages: but all antiquity abounds with circumstances tending to show, that the propagation of the gospel was in close connexion with order and discipline. Churches were built under the bishop's sanction, signified by his visiting the spot and fixing a cross;† no clergyman could be ordained but with a specific or local charge;‡ a convert could not be admitted to the order either of priest or deacon, till he had brought over his whole family, whether infidels or heretics, to the Catholic church;§ and one of the canons of the council of Chalcedon provides for the consecration and subordination of bishops in foreign parts.|| Regulations such as these may be thought trivial in the laxity of modern times: still this was the system, under which our faith was disseminated, and which had manifestly the blessing of God." P. 12.

To the question, whether there were no considerable schisms in the primitive ages, an answer is given in the affirmative; but it is accompanied with the remark, that "such schisms are every where spoken of in scripture, in terms of reprobation, as evidences of a carnal spirit;" and further,

"That the points in dispute were generally of a nature, in which the learned only, or pretenders to learning, would take an interest; they were not so much *practical* questions, on which all must declare themselves: and even in those differences the same tenets, however erroneous, were for the most part maintained in the same district, so as to exhibit to the neighbouring heathen the appearance of unity. The history of Montanism, of Donatism, and even of Arianism, though the latter two did not appear till the beginning of the fourth century, will furnish more or less an illustration of these remarks: and probably it may be true, that controversies

upon any point had then less hold upon ordinary minds, when as yet men were not led, by the enjoyment of political freedom, to confound the maintenance of theological opinions with the exercise of civil rights. But what would have been the case, if any of the provinces, in which a ministry was already exercised by persons duly commissioned and ordained, and the Catholic doctrines were taught, what would have been the consequence, if teachers had appeared, impugning the form of Church-government till then universally received, and promulgating new opinions as to the very sacrament, by which men are admitted to the Christian covenant? Though we cannot estimate, amidst varying circumstances, the force of the resistance, which such obstacles might have opposed to the progress of the gospel, we may venture to affirm, that more pernicious questions could not have been agitated in a heathen land: under what form of Church-government Christian societies shall live,—what is the authority of their teachers, and whence derived,—and whether infants can, or cannot, be brought to Christ, are practical controversies, if any are practical, and they necessarily produce a diversity and a collision, which the heathen (I speak it of my own knowledge) do not fail to observe." P. 23.

"It is, indeed," the bishop continues, "in this point of view, and not merely for the sake of instituting a comparison between primitive and modern missions, that I have adverted to the subject; and on this head, if we have any interest in Christian proceedings connected with this country, there is something to regret. Under a system, which liberally allows to all denominations of persons permission to settle in India, for the purpose of imparting to 'the native inhabitants religious and moral improvement,'" it is surely to be wished, that the terms of the grant were more strictly observed: 'the native inhabitants' are not benefited by the preaching of missionaries in English; nor do purely missionary objects account for that preference, which is so frequently given by missionaries to a residence among Europeans; though it is obvious, that the numbers and influence of a sect may thus be increased much more rapidly than by patient and often ineffectual labour bestowed upon the heathen. Still the true missionary will consider, that to encounter and overcome difficulties is actually his calling: and he will account it a greater work to have imparted to a single Pagan the knowledge of a Saviour, than to number a hundred Christians among his proselytes. The success, however, which has attended the preaching of missionaries among Eu-

* "Bingham's Christian Antiquities, xiv. 5. 3."

† "Beveregii in Pandectas Canonum annot. vol. ii. page 168."

‡ "Bingham, iv. 6. 1."

§ "Bingham, iv. 3. 13."

|| "Canon xxviii. apud Beveregium."

* "53 Geo. III. § 33."

ropeans, makes a prominent figure in some of their details: there have even been instances, at some stations, of direct interference with the chaplain; nor have the most diligent of the clergy been altogether secure against intrusion. To consider a system, of which such proceedings should form a part, as the best adapted to the conversion of the heathen, would be not merely to renounce the wisdom, which the Almighty so signally prospered, but to substitute what has hardly the character of common prudence." P. 25.

A way is then pointed out in which the different sects now unhappily dividing the Christian world, might yet, without interfering with each other, essentially or unexceptionably contribute to the propagation of the Gospel.

"If they would turn their attention chiefly to the elementary instruction of youth,—to the dissemination of European knowledge and arts,—to the improvement of morals,—to facilitating the acquisition of languages,—to bringing us acquainted with the opinions and habits and literature of those, whom we wish to convert, and generally to breaking up and preparing the soil for the seed of the gospel, they would, indeed, be valuable auxiliaries in the Christian cause; and the most inconsiderable sect might thus attain a degree of usefulness, if not worldly renown, which the most prominent cannot hope for in the present state of things.

"It will, however, immediately occur, that this is more than can be expected in the actual circumstances. There are strong indications, to some of which I have already alluded, that influence and power are among the objects, which sometimes actuate sectarian zeal. What next, then, should we recommend? So long as these objects shall be disclaimed, it will be only to act consistently with the disavowal of them, and of all views except those of compassion for the heathen, which alone are professed, to avoid, instead of seeking, collision with the established church, or even with any sect, which has accomplished so much, that it may be said to be already in possession. The practicability of adopting this course of conduct cannot, for the present, be questioned. What immeasurable tracts still remain untrodden by believers in Christ! What a field is still open in three out of the four quarters of the globe, to him, who is a missionary indeed! to the man, who is content to forego the comforts of European society, and to live among rude or superstitious tribes, seeking only to humanize and enlighten them, and to show them the 'way, and the truth, and the life!' By such a course of proceeding the work of conversion would be more rapid, than it is at

present: and though nations might thus be gained over to modes of faith, which we could not in all respects approve, yet convinced that Christianity in any of its forms is beyond comparison better than paganism, we should bless God for the result: nor would our satisfaction be subject to the abatement, which must ever attend it, when, in the partial successes of various sects, all cultivating the same soil, we see the foundation of divisions and disputes, which must one day dishonour the Christian name." P. 27.

Towards the conclusion we have a picture of the dignity, importance and awfulness of the clerical character, and the efficiency of a body of clergy, acting up to their high calling, drawn with a force and discrimination rarely equalled.

"To be a teacher, an adviser, a comforter, a dispenser of ordinances, which Christ instituted as means of grace, an interpreter of holy writ, an example to believers, an advocate of the truth against them, who would gainsay or pervert it, an ambassador for Christ, and a minister of reconciliation with God; to be, in short, set apart by the Holy Spirit to rescue men from the snares of passion and illusion, and so to conduct them through things temporal, that they finally lose not the things eternal,—these are the functions of the Christian pastor: and where there is a prevailing sense of their importance, with an earnest though imperfect devotion to the cause of Christ, they extort the tribute of reverence even from the children of the world. But then, be it remembered, that all this is personal; that the high distinction is not merely lost, it is converted into a subject of reproach and dismay, when men invested with the sacred character falsify, or even forget it. What member of society has less claim to respect than the clergyman, who, unmindful of the most solemn engagements, has no pleasure or apparent interest in his duties? who is satisfied, if he escape official censure? who calculates how he may best consult his own ease? who sanctions a suspicion, that he regards his profession merely as a maintenance? and who betrays his weariness of what he feels to be his restraints? Whatever be the light in which any man may himself consider these things, I would tell him in the words of St. Austin, speaking of this very character, '*Nihil apud Deum tristius, et miserius, et domnabilius.*'" P. 32.

"A body of clergy, though not very numerous, acting on common principles, breathing the same spirit, and speaking the same thing, combining zeal with the

"Tom. II. p. 19. edit. Benedict."

love of order, courteous without secularism, sedate without being austere, respectable from their education and attainments, and revered as living examples of the power of the gospel over the heart,—such men can never be without influence in any region of the civilized world: they possess, indeed, an efficiency which is not properly their own, but is rather the operation, in and through them, of the Holy Spirit.” P. 45.

(To be continued.)

Protestant Episcopal Missionary Society.

THE seventh anniversary of the New-York Protestant Episcopal Missionary Society was celebrated in the vestry-room of Trinity church, in this city, on Tuesday the 2d of December, 1823, when the annual report of the board of managers was read and adopted, and the officers of the society elected. We have not before this time found room to notice this interesting report, and we can at present only give to our readers a few extracts, referring them to the report itself for a full developement of the proceedings of the society. The report commences with stating a “gradual increase of the society in numbers and usefulness,” and proceeds—

“During the current year, several auxiliary societies have been formed, with a zeal which gives promise of future usefulness; and the contributions received from some of those already organized, are peculiarly gratifying. The attention of the members of our church to the vast importance of our missionary exertions, seems to be now excited, and, we trust, that by judicious management in our auxiliary associations, and by the speedy formation of others, in those congregations where none at present exist, a sure and regular supply will be furnished, to enable the establishment to be extended, in a manner more commensurate with the ability of the church, and the vast field which the remote parts of our diocese offer to the labours of the pious missionary.

“The existence and continuance of the all-important services of those zealous servants of the cross, who are spreading its banners in our northern and western settlements, now depend

almost exclusively upon the voluntary contributions of the members of our church, through this society and its auxiliaries, and the annual collections made in those congregations where missionary societies have not been formed. The residue of the funds annually expended, is derived from some property appropriated for missionary purposes, by the corporation of Trinity church, and vested in the Committee for Propagating the Gospel. The income arising from this source is only about 700 dollars per annum, and the additional sums necessary to supply the wants of the humble missionaries, who are so zealously extending the boundaries of the church of Christ, must be drawn from the voluntary contributions of her members. These have hitherto been scanty. An opinion had long been prevalent, that this and similar objects were amply provided for by the munificence of the corporation of Trinity church in this city; that their means were fully adequate to all these objects; and that it was not necessary for the members of our church to exert themselves in the same manner as those of other denominations of Christians. The noble liberality of that corporation, as long as their means enabled them to continue it, gave some countenance to this mischievous impression; and now when they find themselves obliged to check that excursive benevolence, which induced them to bestow more than their means would justify, though less than their charity prompted, we find it almost impossible to persuade the members of our church to supply the deficiency, although the contribution would still fall short of what otherwise would have been expected from them.”

“The operations of the society during the current year have enabled the board of managers to extend their supply to the missionary fund beyond the amount of their former annual contributions, and exhibit a gradual progress in public estimation and usefulness.”

“The whole amount [of funds] collected, with the balance in our treasury at the date of the last report, and the interest allowed by our treasurer upon the balances from time to time remaining unexpended, form a total of \$ 1681

and 58 cents. The whole amount of contingent expenses during the year, is \$ 83 34, which includes our printer's bill, and the commission allowed to the collector of the annual subscriptions.

"The sum of \$ 1250 has been paid over to the order of the Committee for Propagating the Gospel, towards the support of missionaries throughout the diocese, leaving a balance in the treasury of \$ 348 24.

"The permanent fund has received, during the present year, an accession of \$ 109 40.—This fund is formed solely from life subscriptions to this society or its auxiliaries, and its interest is to be added to the principal, until it shall yield \$ 150 per annum. The sum necessary to constitute a subscriber for life is \$ 30."

"The board of managers, in the fulness of their desire to extend more worthily their aid to the pioneers of the church, would urge upon you the importance of their labours; but they trust, that in addressing themselves to their fellow Christians, for the means of spreading the blessed gospel of peace and salvation, they have only to ask them to contrast their own spiritual advantages, and comforts, and blessings, with the destitute and forlorn situation of our brethren, who, in the midst of a Christian land, and forming part of a Christian community, are nevertheless deprived of the ministrations of the church of Christ, and all the hopes and privileges of the gospel. Shall these things be, fellow Christians? Shall those who are connected with us by all the ties which bind man to his fellowmen—our own countrymen, our immediate neighbours—live and perish under our own eyes, in this land of abundance and plenty, without ever enjoying the consoling ordinances of the church, or being called to participate in the glorious inheritance of the sons of God?

"The whole number of missionaries now employed in this diocese is twenty-one, many of whom do not receive above \$ 125 per annum. These few, but zealous and suffering servants of the church, spread over this widely-extended state, have been instrumental in establishing congregations, and disseminating the doctrines of the cross, in

settlements and villages where the ordinances of the church were wholly unknown, and the people, far removed from all places of public worship, were rapidly degenerating into a situation worse than heathenism."

MESSRS. SWORDS,

I READ in your Journal for February a notice of the death in England of Sir Charles Asgill, with the relation of an occurrence during the war of the revolution in this country, which put in jeopardy the life of that gentleman. I perfectly agree with you in the sentiment, that every event relating to that interesting period derives additional importance from such connexion, and ought to be treasured up and preserved to the remotest posterity: but to serve the purposes of true history, facts should be accurately stated, and errors, when detected, carefully corrected. With this impression, I beg to state, that the person who furnished the article for the Boston Centinel, and copied in your Journal as above, was either misinformed, or mistook the name of the unfortunate man, for whose death particularly the intended execution of Asgill was designed to atone. The name of that person was not *Lippencot*, but *Huddy*; and Lippencot himself had been a principal in this murderous transaction, and underwent a trial in this city on that very account, but was not convicted of the fact. The writer of this article, then a lad in this city, has a perfect recollection of the case; and he thinks the relation of it by an amiable historian may now very appropriately appear in the Christian Journal. He therefore requests the insertion of the following extract from Mrs. Warren's History of the American Revolution.

"The Associated Board of Loyalists at New-York, impatient for the laurels they had expected to reap from the ruin of their neighbours, their country, and the cause of freedom; provoked at the desertion of their British patrons, and despairing of the triumph they had promised themselves in the complete success of the ministerial troops, and the conquest of America by the arms of Britain; adopted the unjust and dangerous resolution, of avenging on individuals any thing which they deemed injurious to their partisans.

"They said in their own vindication, and perhaps they had too much reason to allege, that the troops of congress, in many instances, had not been less sanguinary than themselves, in the inflictions of summary punishment. Doubtless, both parties were far from exercising that lenity and forbearance toward their enemies, that both humanity and equity require. This was often made a pretext to justify enormities, and even private executions, at which compassion and virtue shudder.

"Nothing of the kind had recently occasioned so much public observation, as the wanton murder of a captain Huddy, who, with some others, had been captured by a party of loyalists. He had been some time their prisoner, without any singular marks of resentment; but on the death of a man while a prisoner, killed by the guards from whom he was endeavouring to escape, Huddy was brought out of his cell, deliberately conveyed to the Jersey shore, and without a trial, or any crime alleged against him, he was in the most ludicrous manner hanged, amidst the shouts of his enemies, who exclaimed at the solemn period of execution,—"*Up goes Huddy for Philip White.*"

"General Washington considered this transaction as too insolent and cruel to be passed over with impunity: it drew him into the painful resolution, by the advice of the principal officers of the army, to retaliate, by selecting some British prisoner, of equal rank, to suffer death, unless *Lippincot*, one of the associated loyalists, who commanded the execution of Huddy, was given up to justice. The designation of an innocent victim, to suffer death for the crime of an unprincipled murderer, is a circumstance from which the mind turns with horror; but according to the laws of war there was no receding from the determination, however severe might be the fate of him who was selected as the hapless victim.

"General Washington previously demanded justice on the guilty perpetrators of the crime; but Sir Henry Clinton and other officers to whom he represented the business, waved a compliance for some time, and appeared, in some measure, to justify the deed, by asserting, that it was done only by way of example, to prevent similar enormities, which their partisans, the loyalists, said they had frequently experienced.

"Several British officers of the same rank with Huddy, were prisoners in the American camp; and, according to the denunciation made by the American to the British commander in chief, they were brought forward with great solemnity, and a lot cast for the sacrifice to be made to justice. This was done with much tenderness, sympathy, and delicacy; when the lot fell on captain *Asgill* of the guards,

a young gentleman of education, accomplishments, and family expectations, who was only nineteen years of age. He was immediately ordered into close custody, until the trial and punishment of captain *Lippincot* should take place. But his trial was conducted with so much partiality and party acrimony, that *Lippincot* was acquitted. After this, Sir Henry Clinton demanded the release of *Asgill*, as on a legal trial no guilt was affixed to the transaction of *Lippincot*.

"This occasioned much uneasiness to General Washington and to others, who though fully convinced of the iniquity of the murderous party that procured the death of Huddy, yet they wished for the release of captain *Asgill*. Every humane bosom revolted at the idea of seeing a youth whose character was in all respects fair and amiable, condemned to die instead of a wretch, whose hands stained with blood, and his heart hardened by repeated murder and crime, might have had an earlier clam to a halter.

"Great interest was made by many British officers, and by Sir Guy Carleton himself, for the life and release of captain *Asgill*, but without effect. He remained a prisoner under the sentence of death, although execution was delayed, until every compassionate heart was relieved by the interference of maternal tenderness. The address of lady *Asgill* his mother, whose heart was wrung with agonizing fears for the fate of an only son, procured his release.

"After the first pangs of grief and agitation, on the news of his critical and hazardous situation, had subsided, she wrote in the most pathetic terms to the count de Vergennes; urging that his influence with General Washington and the American congress might be exerted, to save an innocent and virtuous youth from an ignominious death, and restore the destined victim to the bosom of his mother. This letter, fraught with sentiments that discovered a delicate mind, an improved understanding, and a sensibility of heart, under the diction of polished style, and replete with strong epithets of affection, the French minister showed to the king and queen of France, as a piece of elegant composition.

"Though on a despotic throne, where the sovereign disposes of the subject by his fiat, and cuts off life at pleasure, without regret or hesitation, the king of France and his royal partner were touched by the distress of this unhappy mother, and lent their interest for the liberation of her son. The count de Vergennes was directed to send the letter to General Washington; which he did, accompanied with the observations of the king and queen, and combined with his own request in favour of young *Asgill*.

"The commander in chief was happy to transmit to congress the several requests and observations which he had reason to expect would relieve him from an affair that had embarrassed his mind, both as a man of humanity and the commander of an army. Congress immediately directed that captain Asgill should be liberated from imprisonment, and left at his own option to choose his future residence: on which he took leave of the army and of America, and repaired to his friends in England."

It is scarcely necessary to add, that the liberation of captain Asgill was an event as gratifying to the friends of the cause of America, as it could be to those of Britain.

ZEDA.

Swords's Edition of the Scriptures.

THE readers of the Christian Journal have long been in possession of the information, that, under the superintendence of Bishop Hobart, an American edition of the Holy Scriptures published in London under the patronage of the venerable Society for Promoting Christian Knowledge—the first, and perhaps the most extensive charity in the world—was in process at the press of the publishers of this Journal. This edition was finished in the course of last fall, and is now for sale in a variety of bindings at their store, and at the several agencies in the United States. They hesitate not to assert, that this

NEW FAMILY BIBLE

is, on many accounts, preferable for general use to any other commentary extant. It consists of two quarto volumes, containing between 1300 and 1400 pages each, closely printed on a good type; and to accommodate the price to the ability of purchasers, three qualities of paper have been used. Although the following commendatory certificate of the Bishops of our Church was published in a former number of the Christian Journal, and has since occasionally appeared on its covers, yet we deem it proper to insert it in this place, as exhibiting the estimation in which this Commentary is held by them. It is proper to remark, that the two last names have been added since the completion of the work: and it might also be pro-

per to remark, that certificates of a similar nature could be procured from the great body of the clergy of our church; some of whom, from the want of a personal knowledge of the work, and judging from aspersions that had been cast on it in relation to one of its editors, were originally averse to the circulation of this Commentary, but now having attentively examined it, fully accord in sentiment with the Bishops, and have with great candour expressed their regret for having given it some opposition.

The certificate, written when a few numbers only of the Commentary were published, is in the following words:—

Entertaining the opinion, that although there are very learned and profitable commentaries on the Bible, by divines of the Church of England of former ages, there is required a Commentary of modern date, accommodated to existing circumstances and the state of the public mind; we recommend, as suited to the present wants of the Church, the lately edited Family Bible of Drs. D'Oyly and Mant. It has been published in England, under the patronage of the Society for Promoting Christian Knowledge; and is now in the progress of republication, under the direction of the Right Rev. Bishop Hobart, of New-York. What especially recommends this work, is its comprehending of remarks from the works of sundry of the ablest divines of the Church of England of different dates. From the parts which we have seen of the commentary of Drs. D'Oyly and Mant, and from the expectation which we entertain, that the parts yet to be printed will be equal to what has already appeared, we declare our approbation of the work, and our wishes for its success.

WILLIAM WHITE,

Bishop of the Protestant Episcopal Church in the State of Pennsylvania.

JAMES KEMP,

Bishop of the Protestant Episcopal Church in the State of Maryland.

JOHN CROES,

Bishop of the Protestant Episcopal Church in the State of New-Jersey.

NATHANIEL BOWEN,

Bishop of the Protestant Episcopal Church in the State of South-Carolina.

T. C. BROWNELL,

Bishop of the Protestant Episcopal Church in the State of Connecticut.

RICHARD C. MOORE,

Bishop of the Protestant Episcopal Church in the State of Virginia.

JOHN S. RAVENSCROFT,

Bishop of the Protestant Episcopal Church in the State of North-Carolina.

The following notice respecting this Commentary appeared in the *Philadel-*

phia Recorder of the 17th of April, 1824, and will form an appropriate appendage to this article.

To the Editor of the Philadelphia Recorder.

Sir,—I notice among the books advertised for sale, the late Commentary on the Holy Bible by D'Oyly and Mant. As this work has been but recently published in this country, its merits can not be very extensively known. It may therefore be of service to the religious part of the community, to understand what is the character given of it by Horne, in his invaluable *Introduction to the critical Study and Knowledge of the Scriptures*. I subjoin it for publication in your useful paper.

"This work, which is published under the sanction of the venerable Society for Promoting Christian Knowledge, professes to communicate only the results of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These results, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed; and the sale of more than twenty thousand copies, proves the estimation in which this laborious work is held. Of the labour attending this publication, some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. *On the fundamental articles of Christian verity—the Deity and Atonement of Jesus Christ, and the personality and offices of the Holy Spirit—this work may be pronounced to be a library of divinity.*" (Vol. ii. p. 756.) Again, (p. 740,) speaking of Bishop Hall's 'Contemplations on the Old and New Testament,' and a 'Paraphrastic Exposition of Hard Texts,' by the same most excellent prelate, both of which are commended in strong terms by Dr. Doddridge, Horne tells us, "most of them, if not all, are inserted in the invaluable Commentary of Bishop Mant and Dr. D'Oyly. A."

For the accommodation of those who may be inclined to possess this work, and may not find it convenient to pay for the whole at once, the publishers will continue to issue it in numbers at the original subscription price; and persons will be at liberty to take a number weekly or monthly as they may think proper. There are seventeen numbers: fine paper, one dollar and a half per number; second quality, one dollar and a quarter; common, one dollar.

The publishers have also completed an edition of the Scriptures in quarto without commentary. This edition has great preference on account of the size of the type, which is larger and more distinct than any of the editions in that

form now offered for sale. It will be found well adapted for the desk, where Bibles of that size are used.

The editors of the Gospel Advocate, of the Theological Repertory, Gospel Messenger, and Philadelphia Recorder, will oblige the publishers of this edition of the Holy Scriptures, and may render essential service to many who may wish to be directed in the purchase of the most approved editions of them, by inserting this article in their respective works.

Ordinations.

On Thursday the 1st of April, 1824, in St. Peter's church, Spotswood, New-Jersey, the Right Rev. Bishop Croes admitted to the holy order of priests the Rev. John M. Ward, deacon, and minister of that church. Morning prayers were read by the Rev. John Croes, jun. and a sermon preached by the Rev. Dr. Rudd. The candidate was presented by the Rev. Richard F. Cadle.

On Thursday the 22d of April, 1824, in St. Paul's church, Baltimore, the Rev. John F. Schroeder, deacon, of the diocese of Maryland, but at present officiating in the parish of Trinity church, in the city of New-York, was admitted to the holy order of priests by the Right Rev. Bishop Kemp. Morning prayers were read by the Rev. Mr. Weller; the sermon delivered by the bishop. The candidate was presented by the Rev. Dr. Barry; and the Rev. Dr. Davis, the Rev. Dr. Wyatt, and the Rev. Professor Allen, were present and assisting.

Domestic and Foreign Missionary Society.

The Rev. Samuel F. Jarvis, D.D. the Rev. Asa Eaton, and the Rev. Alfred L. Baur, have been constituted patrons of this society; the two former by the ladies of the parish of St. Paul's church, Boston, and the latter by those of St. Mary's church, Newton, Massachusetts.

Homily Society of St. Paul's, Philadelphia.

The annual meeting of the Homily Society of St. Paul's Church, Philadelphia, was held on Monday the 19th April, 1824; when a report of the proceedings of the past year was read, from which it appeared that more than 100,000 pages of tracts, consisting chiefly of the homilies of the church and the lives of her reformers, had been circulated during the year.

Protestant Episcopal Sunday School Society,

The seventh anniversary of this society was celebrated in St. Paul's chapel, on Wednesday afternoon, the 21st of April, 1824. The evening service of the church was conducted by the Rev. Henry U. Onderdonk, M. D. and an address delivered by the Rev. Dr. Lyell. The scholars assembled from eighteen schools, and exceeded 1300

in number, and were attended by their respective superintendents and teachers. Seldom has a more interesting scene been witnessed than the appearance of this large body of children, gathered together and fostered by this most inestimable charity. Their cleanly and cheerful looks, and the great propriety of their deportment, could not fail of interesting most deeply the large concourse of the friends of the institution, who were assembled on this occasion.

Obituary of Dr. William Moore.

DIED, in this city, on Friday, April 2d, aged 71 years, William Moore, M. D. brother of the late Right Rev. Bishop Moore, of this diocese. Respectable alike for professional talent, humble and consistent piety, and general excellence of character, and beloved for the mild, benevolent, and endearing virtues which exalt the Christian, and add to the happiness of the various social and domestic relations, his loss is extensively felt, and affectionately deplored. The grief, however, is mingled with the pure and holy joy imparted by the rich consolations and bright hopes of that gospel which reveals the blessedness of the dead who die in the Lord.

The following obituary notice of this excellent member of society and of the church, is from the American of April 12th.

"Dr. William Moore was born at Newtown, Long-Island, in January, 1754. After receiving the rudiments of a liberal education in his native town, he visited Europe for its completion. During his residence abroad, he studied medicine at Edinburgh, under the guidance of its most celebrated teachers, Cullen, Monro, sen. Duncan, sen. Gregory, Black, &c. Upon his return home, in the year 1781, he established himself as a physician, first on Long-Island, but subsequently in the city of New-York, rising gradually, but steadily, in the ranks of that profession, which for more than forty years he adorned by a life of usefulness, religion, and peace.

"Mildness of manners, joined to a cautious judgment and unimpeachable integrity, called him in the course of his life to many stations of public confidence in the religious and scientific institutions of our city. At the time of his death, he continued attached, it is believed, but to two; being a vestryman of Trinity church, and a trustee of Columbia college. Of the latter board he was the oldest member but one, having been elected in the year 1790. Being of a turn of mind peculiarly unostentatious, from his other appointments he had voluntarily retired, whenever age, or the pressure of business disqualified him from active usefulness in them.

"As a physician, his practice was marked by caution and simplicity. He trusted

little to new theories; or violent remedies—depended much on experience, the advantages of which he secured by a faithful record of all interesting cases; and on all occasions of disease, with a wisdom superior to science, he allowed scope for nature to fulfil its own operations.

"As an individual, his loss is deeply felt, and will be long remembered. Benevolence and cheerfulness were his distinguishing traits; and these suffered no perceptible decay from the infirmities of age. To those who knew him intimately, his character was further marked by a firmness of decision which gave consistency to his conduct, and weight to his advice. As this, however, was never displayed in rude opposition to others, and indeed mostly confined to the regulation of his own arrangements, it was not to the public a prominent feature of his mind, though to his family, his children, and himself, it constituted a most invaluable one, and now adds to the weight of that bereavement, which the feelings of nature alone make sufficiently heavy to try all our strength in this mortal pilgrimage.

"As a Christian, his mind partook much of the calmness and moderation which distinguished that of his brother, the late Bishop Moore. Opinions never carried to extreme, harmonized well with a character marked by benevolent tranquillity, and a life, where every mild and practical virtue had its due place. It may be going too far to say, he never had an enemy: but in the opinion of him who pays to his memory this last tribute of affectionate respect, it is not easy to conceive how he could have ever justly provoked one."

We close this article with the following

"Extract from the Minutes of the Comittee Minora of the New-York Medical Society, convened April 12th, 1824.

Resolved, That we sincerely lament the loss which the profession has sustained by the death of our late president, William Moore, M. D. and that in consideration of his virtues, talents, usefulness, and amiable deportment in the discharge of his professional duties, it be recommended to the members of this society to wear the usual badge of mourning for thirty days.

Resolved, That this resolution be published."

GILBERT SMITH, M.D. Pres't.

NICOLL H. DERING, M. D. Sec'y.

For the Christian Journal.

Psalm lxxi. 5, 9, 16, 17, 18, 20.

In all the snares my youth has seen,
Thou, Lord, hast been my help and stay;
My soul in trouble sore has been,
But thou hast clear'd my dubious way:
So in thy strength I yet will go,
Nor trust in any arm but thine;
With all my powers thy glory show,
And sing thy wond'rous works divine.

Thou, gracious God! my only trust,
 Oh! leave me not in feeble age;
 Do thou support this fainting dust,
 Nor let mine adversary rage:
 Forsake thou not my hoary head,
 But strengthen thou my failing mind,
 Teach me thy saving grace to spread,
 That so the weak thy help may find.
 Thou, who hast tried my soul with pain,
 Wilt save me, when, each trial past,
 I trust with all thy saints to reign,
 And taste of joys that ever last.

M. A. W.

For the Christian Journal.

HYMN.

Proclaim aloud salvation
 To all the heathen lands,
 Let every distant nation
 Join the celestial bands:
 For lo! to yonder manger
 A shining star there came,
 To mark the heavenly stranger—
 And JESUS is his name:
 Jesus, the Lord of heaven,
 Of earth, and sea, and sky,
 God's only Son is given,
 To bleed on earth, and die.
 Then raise your cheerful voices
 To your Redeemer's praise,
 And while all heaven rejoices
 Our humbler songs we'll raise.

Y. N. M.

For the Christian Journal.

LINES WRITTEN IN JULY, 1822.

"Hope springs eternal in the human breast."

I sat beside an ancient stream,
 And view'd its waves the while;
 The lily near me seem'd to weep,
 The rosebud lost its smile.
 "And where," I cried, "are those I loved,
 The noble and the free?
 Is not one heart now left to sigh,
 To sympathize with me?
 "Yon waves that ripple on the shore,
 Then pass, and are forgot;
 Come like the beings that have been—
 Then go—and they are not.
 O memory! goad me not with pangs
 My spirit cannot bear.
 Give me delights and joys supreme—
 With absence from despair.
 "Thou stream of beauty! roll along;
 To ocean's waters go:
 Bear on your waves my spirit's load—
 The burden great of wo.
 And shall I never live to see
 Some bright ray's dawning light,
 That comes to drive my darkness off,
 To illumine my dreadful night?
 "It yet shall be—and hope shall come,
 Lit by a living ray,
 Caught from the effulgence of the sky,
 And bright as heaven's own day.
 It yet shall come! and, o'er this wild,
 Through which I travel here,
 This light of hope shall burn, shall shine
 On me with splendour clear.
 "Friends that are gone I soon shall see:
 In other worlds they dwell—
 O who my pleasure then can know,
 And who my pleasure tell?

Angels of glory, round me bend,
 I catch your swelling voice:
 My sorrows here shall find an end;
 With angels I'll rejoice.

"Then flow, thou gentle river, flow:
 Thy rolling waves no more
 Shall bear the burden of my wo—
 My woes shall all be o'er:
 The earth forgot; its smiles no more
 Allure my constant heart:—
 Heaven is my portion, mingled there
 With friends who ne'er shall part."
 These thoughts of sadness came and went,
 As musing there I lay,
 And o'er the stream I sighing bent,
 And saw it pass away.
 Then slumber came, and o'er my eyes
 Drew the deep veil of night.—
 I sunk to rest—the rest of joy,
 To wake with morning's light.

JULIAN.

For the Christian Journal.

THE CARELESS SHEPHERD.

The flock of Jesse was spread o'er the plain
 Of Hebron's peaceful vale;
 The slumbers of ease had seiz'd on the swain,
 Fann'd by the western gale.
 The wolf of the desert was hovering near;
 He came like a shade from the mountain;
 In sweet sleep the shepherd had banished all
 fear,
 As he lay in the shade by a fountain.
 The wolf o'er the plain like darkness hover'd,
 In ambush he watched for his prey;
 Close in the shades of darkness cover'd,
 In secret the spoiler lay.
 On Israel's flock like lightning he darted,
 O'er the plain their pure fleeces he scatter'd;
 Far from their dams the lambskins were parted,
 And their soft limbs in fury were shatter'd.
 The guard of Israel's slumbers were sound,
 The palm tree threw shade round his head;
 He saw not the storm threat'ning round;
 He saw not his flock as they fled.
 The tempest's black cloud was gathering o'er;
 The lightning play'd fierce in its anger;
 The thunders of wrath began to roar,
 And pour'd o'er the plain in harsh clangour.
 The keeper of the flock was roused from his
 sleep;
 He flew like fleet wind o'er the valley;
 He cried with loud voice to his scatter'd sheep,
 Who round their known shepherd did rally.
 The keeper of Israel slumber'd no more,
 In the shades which were spread around;
 He fear'd the wolf from the desert might pour,
 And wrath from the heavens would sound.

IOTA,

Calendar Notices for June, 1824.

6. Whitsunday.
7. Monday in Whitsun-Week.
8. Tuesday in Whitsun-Week.
- 9.
11. St. Barnabas the Apostle.
- 12.
13. Trinity Sunday.
20. 1st Sunday after Trinity.
24. The Nativity of St. John the Baptist.
27. 2d Sunday after Trinity.
29. St. Peter the Apostle.

} Ember
 Days.